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A Hebrew Inscription Authenticated

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A Hebrew Inscription Authenticated

Cyrus H. Gordon
Brookline, Massachusetts

In dedicating this article to Professor Hugh W. Nibley, I am expressing an admiration I have long felt. Ever since visiting the campus of Brigham Young University two decades ago, I saw in Dr. Nibley a savant who was inspiring a generation of disciples with a love of learning and with the dedication to devote their lives to it. May he, like Moses, live to be a hundred and twenty, with undiminished vision and vigor!

In 1889 a Smithsonian Institution expedition, under the direction of Dr. Cyrus Thomas, unearthed a hitherto undisturbed[1] burial at Bat Creek (Mound #3), Loudon County, Tennessee. In it were nine skeletons, laid out in orderly fashion (as shown in fig. 1). Under the skull and jawbone of the only one with the head pointed south (#1) was found a number of objects, including an inscribed stone (figs. 2 and 3). The text is in Old Hebrew letters (*ketav ʿivrî*) closely akin to those on Jewish coins of the two rebellions against Rome, and therefore to be dated ca. A.D. 100.

The stone is broken at both ends. The two vertical strokes above the line of writing were made with a sharp tool after the discovery of the tomb. The word that ends in two letters after the initial break on the right may be [H]ZQ "strong, strength."[2] But the sequence LYHWD[ ] after the word-divider can be read and translated "for Ju-

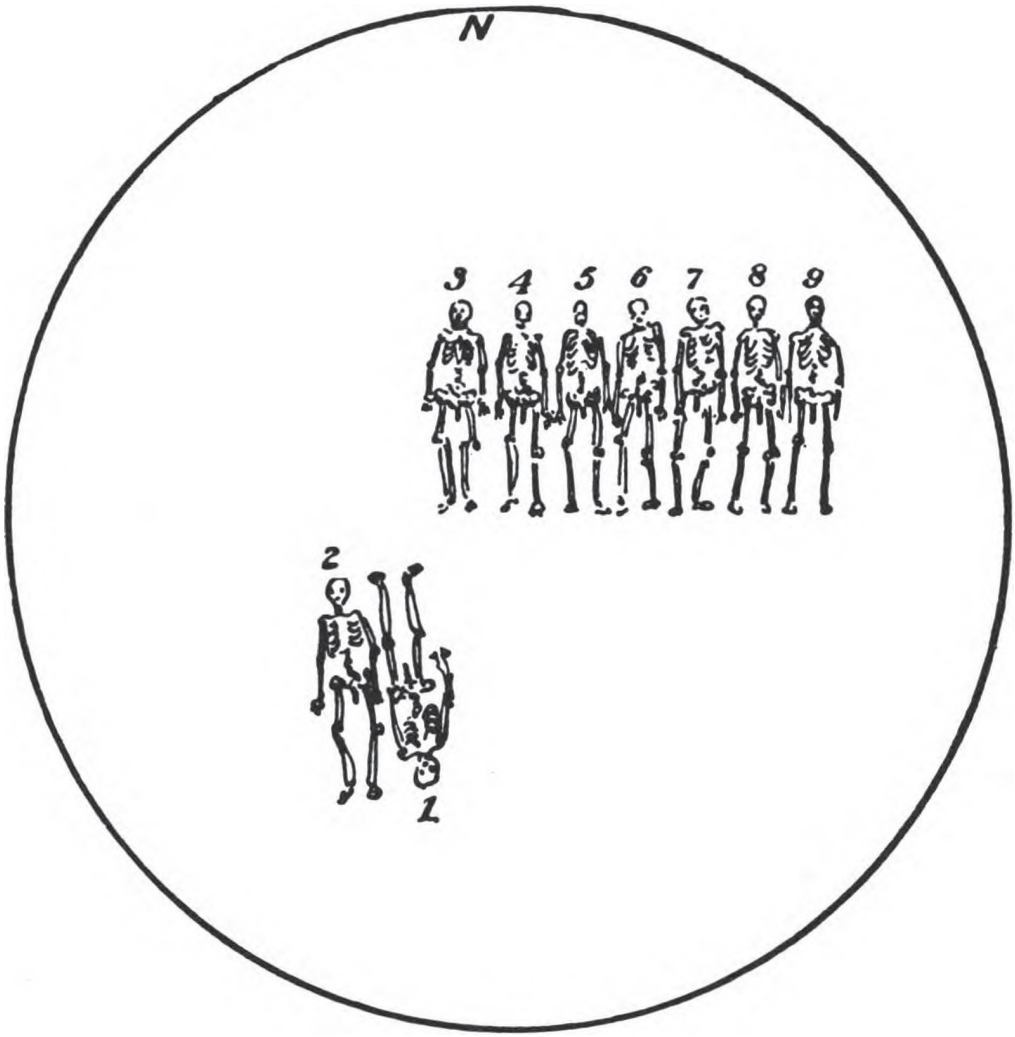

Figure 1: Disposition of Skeletons, Bat Creek Mound #3

dea."[3] The "pearls" (little drilled dots, as at the top of the L and Y) are familiar from coins of both rebellions, especially the Second (Bar Kokhba) Rebellion. The L, Y, and H could appear in several periods. The W, however, is found on coins of Roman date showing that the fifth letter is D (as attested on coins of Roman date) and not an improperly formed aleph. The sole letter on the last line, which approximates an aleph on coins of either rebellion, occurs more commonly on Bar Kokhba coins. It might pos-

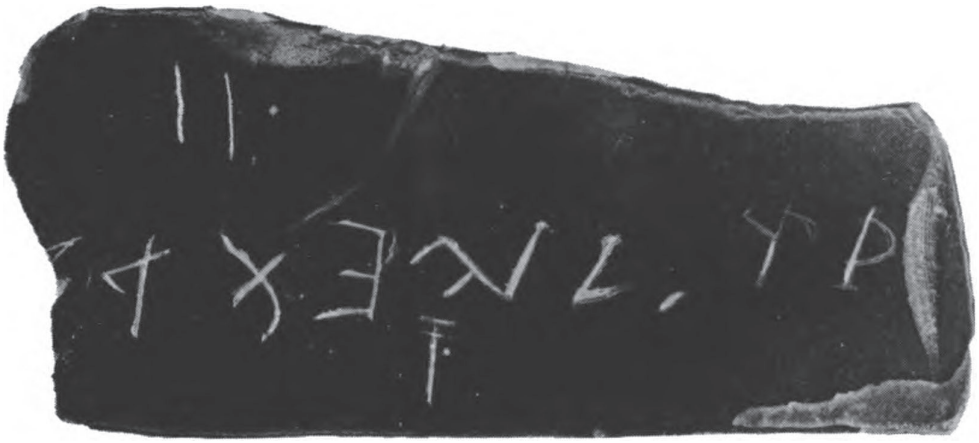

Figure 2: Photograph of Bat Creek Inscription

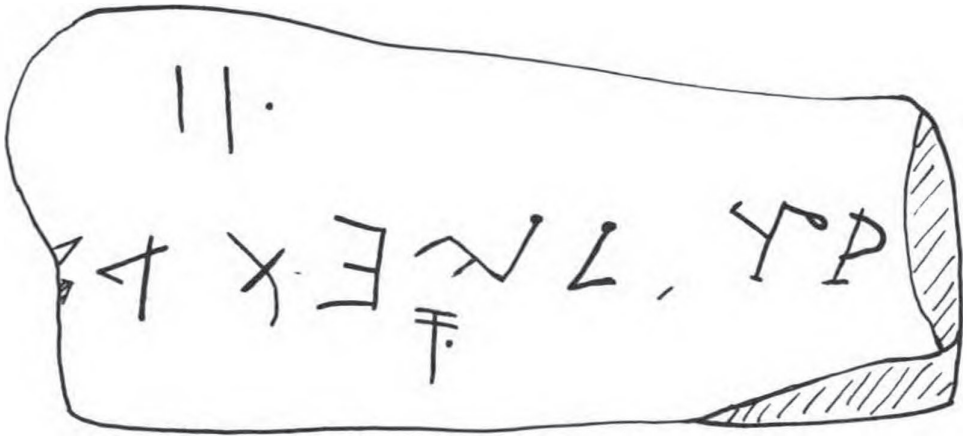

Figure 3: Facsimile of Bat Creek Inscription

sibly serve as the numeral "1" to designate the First Year of the Rebellion.

For epigraphic details and a general discussion, the reader is referred to my article "The Bat Creek Inscription."[4] As noted there,[5] I had already asked the Smithsonian to run a carbon-14 test on the wood fragments and bone implement found with the inscription and other objects under the skull and jawbone of skeleton #1. For various reasons the test was not made then. It remained for Pro-

fessor J. Huston McCulloch of Ohio State University to reopen the problem of Bat Creek Mound #3 and devote himself to it indefatigably since 1979. He has succeeded in having the wood fragments put through a "state-of-the-art" carbon-14 test which establishes a date not earlier than A.D. 32 and not later than 769.[6]

I stand by the scenario I proposed in 1972: During and after the rebellions, the Jews incurred such intense hostility from the Romans that the more desperate and adventuresome Jews with navigational expertise or contacts[7] tried to get as far away from the long arm of Rome as possible.

The stone was carved either ca. A.D. 100 in the Old World, or aboard ship, or in America by someone trained in the tradition of that script, some time after the refugees landed in what is now the eastern United States. By the time of its interment in Bat Creek Mound #3, it might have been passed down as an heirloom for several generations. But the carbon-14 test proves that the burial took place over seven centuries prior to Columbus' discovery in 1492. The letter-forms imply cultural contact between America and Palestine ca. A.D.100. The inscription cannot be a modern forgery, on the one hand, nor can it be pre-Christian, on the other.

Cyrus Thomas had an ax to grind. His theory was that the Mound Indians (including everybody buried at sites like Bat Creek) were the same people as the local Indians (notably the Cherokees) of modern times. He published the inscription upside-down and called it Cherokee (in the script invented by Sequoyah around 1821). Neither Thomas nor those who have agreed with him have attempted to translate any of the text.

A few amateurs, in the midtwentieth century, matched up two or three of the letters correctly by comparing them with published Phoenician alphabet charts. My friend, Dr. Joseph B. Mahan, Jr., consulted me on the Bat Creek Inscription in 1970. He was convinced that the letters were

Phoenician, after he had compared them with an alphabet chart in the *Cambridge Ancient History*. No one had been able to make any sense of the text either as Phoenician/Hebrew or as Cherokee. I was the first Semitist to study the text and read the sequence LYHWD[ ] "for Judea."[8] I favored attributing the migration to the Bar Kokhba Rebellion, partly because three different Bar Kokhba coins had been found at three widely separated sites, at quite different times,[9] in the neighboring state of Kentucky. One of the coins might possibly be a modern copy, but the other two cannot easily be accounted for that way.[10]

There are traces of Jewish influence in pre-Columbian America. We may single out the Tepatlaxco (Veracruz) Stele (ca. A.D. 100-300) showing a Mayan wearing phylacteries; the arm windings are seven in number and are followed by finger windings. This monument is noteworthy because no scholar, in any field, has ever questioned its authenticity or pre-Columbian date. To be sure, the Amerindian experts did not detect the Old World origin of the ritual depicted and very few are even now aware of it.[11]

The Bat Creek Inscription is important because it is the first scientifically authenticated pre-Columbian text in an Old World script or language found in America; and, at that, in a flawless archaeological context. It proves that some Old World people not only could, but actually did, cross the Atlantic to America before the Vikings and Columbus.

While the Northwest Semitic (including Jewish) contribution to pre-Columbian America is a fact, we must state unequivocally that Columbus' achievement remains unique and undiminished. It was he who united the Eastern and Western hemispheres so that from 1492 their histories became indissolubly intertwined. His feat was the culmination of trans-Atlantic crossings since remote anti-

quity. Like all great discoveries, his was not a primitive beginning but the climax of a long development.

We must also state clearly that the boat which carried the Bat Creek Inscription—or its carver—to America in Roman times was not the first to bring immigrants or visitors to the western shores of the Atlantic. Various sea-lanes had brought different Old World peoples to America via both the Pacific and Atlantic. The Hebrews who came to America before the Vikings and Columbus were not the first to come, and no claim that "the Jews discovered America" is justified.[12]

General background on pre-Columbian crossings of the Atlantic and Pacific is available in my *Before Columbus*. Here we need only single out the circumnavigation of Africa by Phoenician mariners commissioned by Pharaoh Necho II around 600 B.C. Herodotus[13] relates that as they sailed westward around what we call the Cape of Good Hope, the sun was on their right. Herodotus confesses that he did not understand how that could be. (After all, he was acquainted only with the Northern Hemisphere where, if we head westward, the sun is always on our left.) Yet, as an honest reporter, he passes on the information to his readers. Modern scholars have long realized that the narrative proves the historicity of the Phoenician circumnavigation of Africa precisely because Herodotus did not understand the solar observation. What is just as significant is that Near East mariners were not only exploring seas in the Southern Hemisphere but also adding to the store of navigational science available in the Near East center of Western civilization, for the celestial observation made by the Phoenicians off the Cape of Good Hope did reach Herodotus on the shores of the eastern Mediterranean.

Two brass bracelets were among the artifacts found with skeleton #1 in Bat Creek Mound #3. Their composition (with lead as well as zinc alloyed with the copper)[14] was used by the Romans from about 45 B.C. to about A.D. 200,

thus covering the dates of both Jewish rebellions. Brass of this approximate composition has been used in modern times since at least the fourteenth century. But the carbon-14 test of the wood fragment shows that all the contents of the burial were interred over half a millennium before the first "modern brass" and that therefore the bracelets were fashioned in Roman times.

The authentication of the Bat Creek Inscription raises the theme of global diffusion. However distinctive a high culture may be, it never arises *ex nihilo*. Egypt, for geographical reasons, favored the development of its own very distinctive civilization. Sealed off by mountains and deserts on both sides of the long Nile Valley, it was open to the outside world only at the north and south ends; to wit, the Delta and Black Africa. In between, along the narrow fertile valley, the Egyptians in relative isolation developed as unique a high civilization as ever existed. And yet we know of fundamental factors borrowed by Egypt in early formative periods. The seal cylinder is an obvious loan from Mesopotamia in the fourth to third millennia B.C.[15] The recessed facades of early Egyptian architecture are rightly compared with the same type of recessing in Sumer. It is no accident that the earliest pyramid in Egypt (designed by Imhotep for Joser at Saqqara) is stepped like a ziggurat.[16] The political chief *insi*[17] in Egypt invites comparison with Sumerian *ensí* "ruler (of a city-state)" though both may be of Syro-Palestinian origin.[18] Such borrowings are always modified in the process, and it is the business of the perceptive scholar to detect real (primary) identity in apparent (secondary) difference.[19]

Anyone who works on both Indo-European and Semitic languages knows the great gaps that separate them. That they share vocabulary imbedded at different levels is often enough due to borrowing at various stages. But how are we to explain the same duals they share? We cannot dissociate—or attribute to ordinary borrowing—the Greek

dual suffix *-ā/-ayn* from Arabic *-ā/-ayn*; nor Homeric Greek *nōï* "we two" from the Old Egyptian and Ugaritic suffix -NY "we two." Since the dual is on the way out in all these languages,[20] this feature shared by Egypto-Semitic and Indo-European is deeply imbedded.[21] Indeed there are so many widespread comparable phenomena that a vigorous school of Afro-Asiatic studies has grown up since World War II, devoted to investigating the relationships among many languages—spanning whole linguistic families—throughout the Old World. Some avant-garde comparativists see detailed connections between Amerindian and Old World families of languages. There is something to this, even though the high margin of error renders the subject too hazardous for cautious linguists.

To clarify the technical side of prehistoric migration, it is to be noted that the simpler the mode of travel, the easier it is to reach difficult places. One can reach rough terrain by jeep where an airplane cannot land; or forested hills by mule, where a jeep would be useless; or mountain peaks (and caverns) on foot, where riding animals would be futile. The same holds, *mutatis mutandis*, for sea travel. A small vessel may survive on stormy high seas when a larger ship might break asunder with the prow atop one high wave and the stern atop another. Moreover, large ships require special harbors; small craft may be beached or find safety in little coves.

When I first became involved in the study of early transoceanic navigation, most prominent authorities considered it impossible. But now that every year daredevils cross the oceans solo (often in tiny primitive craft), relying on winds, currents, and luck, no one can say it is, or ever was, impossible. Yet the person most responsible for changing the intellectual climate regarding early, and even prehistoric, oceanic crossings, was not an authority on navigation and naval architecture (like the late Admiral and Harvard Professor Samuel Eliot Morison), but the mav-

erick anthropologist and showman, Thor Heyerdahl, who had no conventional training in sailing or ship-building.

Heyerdahl and I were on a television program in 1973 in Paris. After the show, we had some time to stroll and talk privately. He explained that although he is Norwegian, he grew up with no experience in seamanship or boat construction. To the contrary, it was his bizarre contraptions like the raft *Kon-Tiki* and his oversized "Egyptian laundry basket" *Ra II* that captured the public's imagination and showed that if vast expanses of ocean could be traversed in such "Rube Goldberg" vessels, we can no longer say that pre-Columbian crossings were impossible. If it can be done by a motley crew aboard *Ra II*, how much more so by the great sailors of antiquity such as the Phoenicians, whose oceangoing vessels ("ships of Tarshish") were infinitely more seaworthy than Heyerdahl's extravaganzas.

Vast expanses of the Pacific (from olden times to the present) have been repeatedly crossed by Polynesian navigators in simple craft such as outrigger canoes. For Polynesians to sail and row a thousand miles to some far-off point like Easter Island might be attributed to "dumb luck," but to return again to their exact point of embarkation cannot be a repeat performance of "dumb luck." The Polynesian science of navigation is quite different from ours, but it is a science nonetheless. When they see a cloud with a green tinge, they know it is reflecting the verdure of a shore where they might land. They know that various specific kinds of birds have rookeries on specific islands, and by observing which birds are in flight, they find specific islands in their seas. They know that waves roll toward, not away from, the coast. By proceeding with, and not against, the waves, they reach the nearest haven by night as well as by day. The Polynesians discovered that when a radiance under the surface (called "underwater lightning"; it is not phosphorescence) is seen darting, the mo-

tion is always away from the dry land. When it appears, they can find the shore in darkest night. Those navigators have, of course, also extensive knowledge concerning celestial navigation, winds, and currents.

Virtually every major landmass, plus countless smaller islands, have yielded Pre-Modern skeletal remains of people, often accompanied by artifacts. To get there people had to migrate by land and sea. To reach distant isolated islands, they had to resort to boats or rafts.

It is instructive to outline the changes in "authoritative" opinion during the last half century. In the 1930s, leading anthropologists and historians were insisting that the earliest remains of man in the Western Hemisphere were less than two thousand years old. Now the evidence is pushing mankind in America further and further back into remote pre-Christian millennia. Between 1935 and 1938, when I was stationed at Johns Hopkins University in Baltimore, I often visited the Smithsonian Institution in nearby Washington, where I met the elderly and influential dean of American archaeology, Aleš Hrdlička. His dogma was that Old World man entered pre-Columbian America by only one route: across the Bering Strait. Unless a young anthropologist subscribed to that view, it was virtually impossible for him to get a museum or university job in American anthropology or archaeology. This explains some of the inflexibility in that field down to the present. Gradually the evidence for Pacific crossings found its way into respectable circles, but until now the denial of Atlantic crossings before Columbus and the Vikings is still common in academia.

McCulloch has demonstrated that as long as the Bat Creek Inscription was considered Cherokee, no one questioned its authenticity. It was only after I found it to be Hebrew that the pundits began to brand it as a forgery. But the laboratory tests in 1988 show that all the contents of the undisturbed tomb were interred long before the

Vikings and Columbus reached America, while the letter-forms establish the Imperial Roman date of the script. Similarly, the lead content of the brass bracelets supports the Roman date, once the modern date is ruled out.

In the light of the general mobility of mankind, especially since the Neolithic revolution, all high civilizations owe so much to their predecessors and contemporaries that none of them can have arisen independently. Indeed the *sine qua non* of any high civilization is the creative combination of several stimuli by a talented population that is ready for it.

There are isolated cases of the survival of human babies reared by animals, so we are not declaring individual cases of independent cultural invention a logical impossibility, but only that the regular development of human societies is through the transmission and mingling of cultures. When there is a minimum of mingling, a culture tends to be relatively static.[22] When there is migration or symbiosis, new combinations arise. Some combinations produce brilliant innovation (e.g., classical Greece); others are disastrous.[23]

Greek epic stood on the shoulders of its predecessors. But however much the *Iliad* and *Odyssey* owe to the Gilgamesh and Ugaritic epics, Homer is incomparably greater than the poets of the cuneiform world. Hymns were composed and sung in Sumer and Egypt long before Israel appeared on the stage of history. Yet the Psalms of David eclipsed all that went before and remain the finest in their category to this very day. In the light of ancient trans-Pacific and trans-Atlantic crossings, the effects of borrowings from both directions mingled in Mexico and Central America where the shores of the two oceans come closest together so that gifted people had a maximum of stimuli for developing creative civilizations such as the Mayan.

Not long ago, New World civilization was regarded as quite independent of developments in the Old World. The

fact that no pre-Columbian inscription in an Old World script or language was regarded as authentic in respectable academic circles enabled the independent inventionists to maintain that pre-Columbian civilizations in America had arisen in isolation from the rest of the world. The carbon-14 dating of the Bat Creek wood fragments ushers in a new era in which anyone who is not an obscurantist will have to accept not just the possibility but also the actuality of a specific contact between the Eastern and Western hemispheres long before Columbus and the Vikings. The full story may take a long time to unfold, but the fact of global diffusion is here to stay. Moreover, interrelations are two-way streets. Apparent pre-Columbian influences of the Western Hemisphere on the Eastern have been pointed out (mainly, but far from exclusively, by amateurish enthusiasts) and disregarded, if not discredited. The historic facts of West-to-East as well as East-to-West diffusion across both oceans will force blind denial to give way to open-mindedness.[24]

The authentication of the Bat Creek Inscription is a milestone in the process of formulating a credible unified global history.[25]

Notes

1. The latest and best documented account has been written by J. Huston McCulloch, "The Bat Creek Inscription: Cherokee or Hebrew?" *Tennessee Anthropologist* 13/2 (Fall 1988): 79-123. It provides detailed data on the excavation and the artifacts, as well as the inscription, plus the laboratory tests that authenticate the antiquity of the grave and all its contents.

2. To insist on the reading (though it is carved clearly), let alone its meaning, would be unjustified at this time. Professor Robert Stieglitz of Rutgers University makes the interesting suggestion that ZQ (*zîq*) means "comet" and refers to Bar Kokhba (the Hero's title which means "son of the star").

3. The traces of a final letter, which are compatible with the letter M (but not with H), make it conceivable to read "for the Judeans." YHWD, without final -H, already designates "Judea" in the Achaemenian Age; e.g., Daniel 2:25; 5:13; 6:14; Ezra 5:1, 8; 7:14.

4. Cyrus H. Gordon, "The Bat Creek Inscription," in *The Book of the Descendants of Dr. Benjamin Lee and Dorothy Gordon* (Ventnor, NJ: Ventnor, 1972), 5-18.

5. Ibid., 8.

6. The test (made in Zurich through Beta Analytic, Inc., of Coral Gables, Florida) was reported on 2 May 1988. McCulloch, "The Bat Creek Inscription," describes the technical refinements in the new methods used for the carbon test.

7. See Gordon, "The Bat Creek Inscription," 14-15, on ancient Jewish seamanship.

8. In the postscript to my *Before Columbus* (New York: Crown, 1971), 175-78.

9. The first was found at Louisville in 1932, the second at Clay City in 1952, and the third at Hopkinsville in 1967. Since they are all surface finds, without archaeological context, they cannot by themselves be used as proof of ancient contacts with Roman Judea.

10. For example, Clay City is a small unsophisticated community (population under five hundred) where no one was interested in collecting exotic antiquities such as Bar Kokhba coins.

11. A photographic close-up of "The Phylactery Stele" is reproduced (with an explanation) in my *Riddles in History* (New York: Crown, 1974), 151.

12. Such claims have been attributed to me although I have never said, written, or thought any such thing.

13. Herodotus IV, 42.

14. See Table 4 in McCulloch, "The Bat Creek Inscription," for the composition of the two brass bracelets; one has 68.2% copper, 27.5% zinc, and 3.29% lead; the other has 66.5% copper, 26.5% zinc, and 3.3% lead.

15. Egyptian seal cylinders are different from their Mesopotamian prototypes in several ways. They may bear hieroglyphic inscriptions, have sides without vertical curvature, be made of materials not used in Mesopotamia, etc. Borrowings regularly undergo modification. The obelisk in Washington, D.C., is easily distinguished from its prototypes in Egypt.

16. One of Imhotep's innovations is especially important. It is the first recorded monumental free-standing architecture in stone—and still extant!

17. The Egyptian royal title transliterated *nsw bity*, "King of Upper and Lower Egypt," is rendered phonetically in cuneiform as *insibiya*, showing that the first element was pronounced *insi*.

18. Since neither the Egyptian *insi* nor the Sumerian *ensí* has a

recognizable etymology in those languages, both may be derived from *nasî'* "prince, king, (and nowadays) president" (lit., "raised up, exalted") in Canaan, which connects Mesopotamia and Egypt.

19. An illustration from another field may highlight this point. A whale looks like a fish, but is in fact an air-breathing mammal. The wings of a bird do not look like the hands of a man, but they share the same origin. This is why only in art do angels have hands as well as wings; in nature, if a creature has the one, it cannot have the other.

20. There are survivals of duals. Arabic even uses duals down to the present day for all nouns even in colloquial speech, and not just for natural pairs (like "hands," "eyes," etc.). But, in modern Greek, and in ancient or modern Hebrew, "two dogs" (etc.) would be in the plural, not dual.

21. For the dual of the first person to survive in Old Egyptian, Ugaritic, and Greek implies very deep roots in an ancient shared stratum.

22. For example, the cultures of the Arabs in remote areas of Arabia (until the nineteenth century) and of the Eskimos (until the relatively modern encroachment of the Europeans and now the Americans) both remained rather static.

23. Cf., for example, the combination of the traditional American way of life with the drug culture of Asia, resulting from the stationing of troops in the Orient. Alcohol is also toxic, but that was a part of the European culture brought by the settlers to America. Opium and other hard drugs were alien to American culture, and its effects on U.S. troops were—and still are—devastating. In Iran, on the other hand, I knew some highly cultivated and respected citizens who were not ruined by smoking opium daily.

24. These generalities have hard facts to back them up. But we should not keep repeating the same facts. I am now preparing studies with *new* detailed hard evidence on ancient Near East contacts with the Far East, India, and America. For the extensive published literature down to 1988, see John L. Sorenson and Martin H. Raish, "Transoceanic Culture Contacts between the Old and New Worlds in Pre-Columbian Times: A Comprehensive Annotated Bibliography," rev. and enl. ed., F.A.R.M.S., May 1988.

25. The discredited pre-Columbian American inscriptions in Old World scripts or languages will have to be reexamined and reevaluated, each on the merits of the evidence, case by case.

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THE PRIMEVAL MONUMENTS OF PERU COMPARED WITH THOSE IN OTHER PARTS OF THE WORLD.

BY E. G. SQUIER, M.A.*

THERE is a class of stone structures in Peru belonging to what is regarded through the world as the earliest monumental period, coincident in style and character with the cromlechs, dolmens, and “Sun” or “Druidical” circles, so stalled, of Seandinavia, the British Islands, France, and Northern and Central Asia. The existence of such remains in Peru has not, I believe, been hitherto mentioned by any traveller in that country. They are not very numerous, at least not in the parts of Peru traversed by me, but their scarcity is probably in great part due to circumstances and causes to which I shall refer further on, and is by no means inconsistent with the supposition that they formerly existed in considerable, if not very great numbers.

I think students will attach importance to these remains as

population identical in degree and stage of development with the people who raised corresponding lithic and megalithic

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monuments in other parts of the world, and who, if not the progenitors of the semi-civilized nations found in Peru at the time of the conquest, certainly preceded them in the occupation of the country. If it should be found, nevertheless, that there has been a gradual development of any of these rude remains into elaborate and imposing monuments, corresponding with them in their purpose or design, or a gradual change from the rough burial chamber of uncut stones into the symmetrical sepulchral tower built of hewn blocks accurately fitted together, and in general workmanship coinciding with the other and most advanced and admirable structures of the country, then we may reasonably infer that the latter were constructed by the same people that built the first, and that, monumentally, at least, the civilization of Peru was indigenous, gradually developed and not intruded. Leaving, however, the very few and obvious deductions I may feel justified in making, for the close of this brief paper, I wish to call attention to three groups of monuments, the chulpas and other remains of Acora, Quellenata, and Sillustani, all in the great terrestrial basin of Lake Titicaca, near that lake, in that political subdivision of the ancient Peruvian Empire called the Collao, and now Department of Puno.

The arable portions of Peru, circumscribed by mountains, cold and sterile punos or table-lands, and bare deserts, early forced the population of the country to a close economy of their cultivable lands, and led them to bury their dead and build their towns in waste places, on arid hillsides above the reach of irrigation, or on rocky eminences and promontories, which even their patient industry could not make productive. In such positions throughout the ancient Collao, we find numberless cemeteries, often in proximity to the ruins of towns and villages. Some of these cemeteries are marked by really imposing monuments, and form conspicuous features in the landscape.

The first and simplest form of the burial monument, and which I shall assume, for the present, to be the oldest, con-

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sists of flat, unhewn stones of varying lengths set firmly in the ground, projecting above it from one to two feet, so as to form a circle, more or less regular, about three feet in diameter. The body was buried within this circle, in a sitting or crouching posture, and with a vase of pottery or some other utensil or implement at its feet. Sometimes a few flat stones were laid across the upright ones, so as to form a kind of roof, and in a few instances these rude tombs were placed side by side in long rows, and stones afterwards heaped over them, so as to give them the appearance of lines of ruined walls.

Another rude but more advanced and impressive form of

Fig. 1.

Primitive ‘Tomb, Acora.

the tomb consists of large slabs of stone, projecting from four to six feet above the ground, and also set in the form of a circle or square of from six to sixteen feet in diameter. These uprights support blocks of stone, which lap over each other inwardly, until they touch and brace against each other, thus forming a kind of rude arch. A doorway or opening is often found leading into the vault, formed by omitting one of the upright stones.

The arid plain to the south of the town of Acora, near the shores of Lake Titicaca, and twelve miles distant from the ancient town of Chucuito, is covered with remains of this kind, of which Fig. 1 is an example; and on the west-ern border of the plain, at the base of the mountains which

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bound it in that direction, are some of the better class of chulpas, round and square, built of worked stones, to which I shall have occasion to allude in another place.

A modification of the second class of chulpas, which I have described, or rather an improvement on them, is to be found among the ruins, so called, of Quellenata to the northeast of Lake Titicaca, in Bolivia (Fig. 2), and at many other places in the ancient Collao. Here the inner chamber or vault is formed, as in the case of those already noticed, by a circle of upright stones, across the tops of which flat stones are laid, forming a chamber, which often has its floor below the general level of the earth. Around this chamber a wall is built, which is carried up to varying heights of from ten to thirty feet. The exterior stones are usually broken to conform to the outer curve of the tower, and the whole is more or less cemented together with a very tena-cious clay. Nearly all are built with flaring or diverging walls; that is to say, they are narrower at their bases than at their tops. Sometimes this divergence is on a curved in-

shape. In Quellenata I found only one skeleton in each of the chulpas I examined; and none of the chu/pas had open entrances. Similar structures in shape and construction occur in great numbers among what are called the ruins of Ullulloma (Fig. 3), three leagues from the town of Sta. Rosa in the valley of the river Pucura. But here the chulpas have openings into which a man may creep, and all of them contained originally two or more skeletons.

Returning now to Acora. As I have intimated, within sight of the rude burial monuments already noticed as existing there, —and which so closely resemble the cromlechs of Europe, —are other sepulchral monuments, showing a great advance on those of Quellenata and Ullulloma. They are both round and square, standing on platforms of stones regularly and artificially shaped, and are themselves built of squared blocks of limestone. In common with the primitive

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and typical forms of the same class of monuments already described, these also have an inner chamber, vaulted by overlapping stones, after the fashion of the earlier approximations towards the arch. They differ, however, in having

angles in respect to each other. The sides of these niches converge a little towards their tops, as do most of the

Fig. 3. Tnea niches, windows and doorways. In these niches were fastened the bodies of the dead, in squatting or crouching postures.

Figure 4 is a view of a double -sto- ried, square chulpa, with a pucura or hill fort in the distance, oc- curring near the Bolivian

town of Escoma, on the eastern shore of Lake Titicaca. Figure 5 is a section of this chulpa. I introduce these cuts to show some of the variations in this class of monu- ments. Escoma is on the same side of Lake Titicaca with Quellenata, but sixty miles to the southward; and it is a curious fact, that while at the latter place all the chulpas are round, at the former they are all square.

The sides of all the square chulpas appear to be perfectly vertical, and near their summits we find a projecting band or

cornice. Their tops seem to have been flat. On the other hand the ‘round chulpas here swell out regularly up to the ornamental band or cornice, and terminate in a dome.

These features, however, are still better marked in the ruins of Sillustani, where the chulpas, in respect of size, elaboration of design and workmanship, take their highest form. Here we find them built of great blocks of trachyte and other hard stones, fitted together with unsurpassable

Fig 4.

Square Chulpa, Escoma, Bolivia.

accuracy, the structure nevertheless preserving some of the characteristic features of the first and rudest form of the chulpa (Fig. 6). The lower course of stones is almost invariably composed of great blocks of which the unhewn portions are set in the ground, and these support a series of layers, not always regular in respect of thickness, nor uniform in respect of size, but which have their sides cut on exact radii of the circle, and their faces cut with an accurate bevel upward to correspond with the swell of the tower.

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The stones forming the dome are not only cut on accurate radii, but the curve of the dome is preserved in each, and they are furthermore so cut that their push or plunge is inward towards the centre of the structure, thereby tending to give it compactness and consequent strength. There are many other interesting architectural features connected with these remains of Sillustani, the enumeration of which is not necessary in order to illustrate the particular question before us.*
Some of the chulpas of Sillustani have double vaults or

SE cn name others have a double row of niches, in
i ne fae 2 single chamber, with a cist, carefully
fy walled up, sunk in the earth below.
There are a few built of rough stones
plastered and stuccoed over, and paint-
ed, with inner chambers also stuccoed.
Now, in all these varictics of the
burial monument called the chulpa,
from the rude pile of rough stones at
Acora, so much resembling the Euro-
. pean cromlech, through every variety
Le of form and phase of skill to the fine
Section of Chulpa (fig. 4). towers of Sillustani we discover com-
mon features, a common design, and many evidences that
all were equally the work of the same people. If so, do
the ruder monuments mark an earlier and possibly very
remote period in the history of that people? And do the
various stages of development which we observe in this class
of monuments, correspond with like stages in the develop-
ment of their builders? Or did they build the rough tomb

∗ For purposes of comparison, I introduce a reduction from a photograph, of a view of aso called Pelasgic round tower, among the ruins of Alatri, Italy (Fig. 7). The resemblance between the style and workmanship of the Sillustani monuments and those of Alatri is strong, except that the stones of the former are much the largest, and are cut and fitted with much greater accuracy. In no part of the world have I seen the art of stone-cutting and fitting carried to the point of perfection it was by the ancients of Pern.

for the poor and insignificant, and the grander and more
elaborate monument for the rich and the powerful, as we do
today ?

I incline, for reasons not altogether drawn from an in-
vestigation of this single class of monuments, to the opinion
that the various forms of the chulpa are indices of different
eras. I doubt if monuments were ever raised, whether rude
or imposing, except over important persons. I believe that
anciently as now, the common Indian, the patient servant of
the chief or curaca of old, Fig 6.
as of the gobernador of our
age, received few burial hon-
ors. His grave was unmark-
ed by stone or symbol. The
chulpas probably signalize the
graves of individuals distin-

upon which contemporaneous
skill and effort were expended.

If the monument was rude,
it was because the people ,

who raised it were also rude, “*%
At the time it was erected |
the cromlech or chulpa of ;
Acora cost, it may be, an Chulpa, or Burial Tower, Sillustani.

effort as great or greater than was exhausted, at a later pe-
riod, on the elaborate and imposing towers of Sillustani.
And, altogether, I am convinced, speaking. for the present
only in view of sepulchral monuments, that their develop-
ment in Peru may be traced from their first and rudest form
up to that which prevailed at the time of the Conquest,
preserving throughout the same essential features.

But it is not.in the early sepulchral monuments of Peru,
that we have absolute coincidences with the remains which
are now accepted as among the primitive monuments of
mankind. As we find in both Europe and Asia the rude

monuments of religion existing side by side with those of
sepulture, so we find in Peru the Sun-circle, or primitive,
open, symbolical temple, side by side with the Peruvian
chulpa. In many places we discover circles defined by rude
upright stones, and surrounding one or more larger upright
stones placed sometimes in the centre of the circle, but
oftener at one-third of the diameter of the circle apart, and
on a line at right angles to another line that might be drawn
through the centre of the gateway or entrance on the east.

In connection with the group of chulpas at Sillustani, or
rather on the same promontory on which these occur, are
found a number of such Sun-circles, which seem strangely
to have escaped the notice of travellers. The tradition of
their original purpose is preserved in the Quichua name
they still bear of Jntihuatana, “where the sun is tied

Some of these circles are more elaborate than others, as

that while the one nearest the spectator is constructed of simple upright stones, set in the ground; the second one is surrounded by a platform of stones more or less hewn and titted together. The first circle is about ninety feet in diameter; the second about one hundred and fifty feet, and has a single erect stone standing in the relative position I have already indicated. A remarkable feature in the larger circle is a groove cut in the platform around it, deep enough to receive a ship's cable.

I am well aware that many of the smaller so called Sun-circles of the old world are rather grave-circles, or places of sepulture ; but that in no way bears on the point I am at present illustrating, namely: the close resemblance if not absolute identity of the primitive monuments of the great Andean plateau, elevated thirteen thousand feet above the

* Inti, in the Quichua language, signifies the Sun, and huatana, the place where or the thing with which anything is tied up. The compound word is still applied by the Indians to dials and church clocks. Huata signifies a year.

sea, and fenced in with high mountains and frigid deserts, with those of the other continent.*

Peru has many examples of that kind of stone structures called Cyclopean, in which stones of all shapes and sizes are fitted accurately We. together, without cement, so as to form a solid) whole. The great Inca fortress of the Sacsahuaman, dominating the city of Cuzco, the old Inca capital, is one of the most imposing monuments of this - kind in Americ: or the world, and claims to rank with the

pyramids them-

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selves as an il-
lustration of
human power. “Pelasgic” tower, Alatri, Italy. (See foot note p. 8.)

But apart from remains of this kind, which characterize comparatively late eras, we find remains of similar design, often imposing, but rude, and on the stones of which we look i in vain for the trac es 3 of tools of any kind. Inc con-

*Cromlechs and Megalithic monuments appear to have been under discussion in the Ethnological Society of London during the past year (1869). Mr. Hodder M. West-ropp. While indicating their wide range from Etruria to Malabar, from the steppes of Tartary, to the centre of Arabia, and from Scandinavia to the Pacific Islands, insisted on their purely sepulchral character, and regarded them, even when taking the form of great circles, simply as tombs, indicative of a very early and low phase of civiliza-tion. He seems to have supported his views (of which I have only an abstract in

struction they somewhat resemble the works uncritically known as Pelasgic. A notable example may be named in the ruins of Quellenata, already mentioned, situated on a mountain dominating the town of Vileachico, and overlook-ing Lake Titicaca (Fig. 2). Still another, but less rude, is the great fortress of Chancayillo or Calaveras, in the upper part of the valley of Casma.

Tradition affirms that these pucaras, or strongholds, were reared long ago, when the inhabitants of Peru were divided up into savage and warlike tribes, “before the sun shone,” or the Incas had established their benignant rule. They are held in a certain veneration as the works of giants, whose spirits still haunt them, and require to be propitiated with offerings of chicha and coca. Hundreds of these remains, often of great extent, crown the bare mountain tops of Cen-tral and Southern Peru and Bolivia, and are seattered all through the grand Andean plateau. Looking upon them in their obvious character, expressed also in their name of pucaras, as strongholds or fortresses, we find them to be but rude types of the extensive and elaborate defensive works constructed by the Incas, and in which were introduced parapets, salient and reéntering angles, and many of the

French) by the circumstance that human bones, and other evidences of sepulture, are found in all or nearly all of these monuments. But we know that the temple and the tomb have gone together from time immemorial, lending to each other reciprocal sanctity and reverence. Will the antiquaries of the future quarrel over the question whether Westminster Abbey and the Church of St. Denis were tombs or temples, one or both? In this discussion Mr. Lane Fox (and I am still confined to the abstract alluded to), after indicating a still wider area for megalithic monuments than Mr. Westropp. including the Canary Islands, Algeria, Palestine, Persia, the Fejee Islands and the Ladrones, leans to the hypothesis that they were the work of one people that spread east and west, between barriers of seas like the Mediterranean on the south and eternal snows on the north, and that civilization was developed on the line of their occurrence. And that, the vast regions in which they are not found (in which America is enumerated), " are precisely those where civilization never penetrated." Civilization is, of course, a relative term, and one to which nations who in this age go to war with one another may doubtfully aspire, but to which the beneficent Incas, to say nothing of the Arcadian inhabitants of New Mexico might lay good claim. Still, if megalithic monuments of any kind are evidences of civilization, or even of its first stages, Peru, from what has been inserted in the text, can no longer ∗ be left out in the cold;" and if civilization took the route of these monuments it certainly spread "laterally" past the Pacific Islands to America, or — vice versa.

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most important features of modern fortifications. In short, as we find in the rude chulpas of Acora, the essential features of the imposing and skilfully constructed burial towers of Sillustani, so we find in these primitive defenses the fundamental ideas subsequently elaborated in the gigantic fortresses of Sacsahuaman, Pisac, and Ollantaytambo. Some instances fell under my notice in Peru, of single rough upright stones, oceasionally of great size, which were huaca or sacred, and to which great reverence is still paid by the Indians. A notable instance is to be observed on the sum-
Fig. 8.

Intihn atanus of f Sillustani, Peru.

mit of a high, bare hill, on the road between the port of

interesting ruins of Huaca-Tambo. No doubt some of these stones were set up by hand of man, but most of them occupy natural positions. *

The celebrated ruins of Tiahuanaco in Bolivia, which may be called the Stonehenge or Carnac of the new world, afford a striking example of the artificial arrangement of rough as well as upright stones, in the form of squares and rectangles,

*The Indians of the coast of Peru raised large stones in thetr chacras, gardens and cultivated fields, which they called chichoe or Truanea, also chacrayoe, or Lord of the chacra. This stone received especial reverence at seed time.

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and on parallel lines. Here we find quadrangles defined by huge, unhewn stones, worn and frayed by time, and having every evidence of highest antiquity, by the side of other squares of similar plan, but defined by massive stones cut with much elaboration, as if they were the work of later generations, better acquainted with the use of tools fit for cutting stones, who nevertheless retained the notions of their ancestors, bringing only greater skill to the construction of their monuments. The megalithic remains of Tiahuanaco rank second in interest to none in the world.

Fig. 9 is of a singular monument, in the ancient town of Chicuito, once the most important in the Collao. It is in the form of a rectangle, sixty-five feet on each side, and consists of a series of large, roughly worked blocks of stone, placed closely side by side on a platform, or rather on a foundation of stones, sunk in the ground, and projecting fourteen inches outward all around. The entrance is from the east, between two blocks of stones, higher than the rest. This may be taken as a type of an advanced class of megu-lithic monuments by no means uncommon in the highlands of Peru. The features I seek to illustrate would be made more apparent by a greater number of views, plans, and sec-tions than I am now able to present, as may be inferred from the few accompanying this paper. When they shall come to be fully illustrated, I think all students will coincide with me in my already matured opinion that there exist in Peru and Bolivia, high up among the snowy, Andes, the oldest forms

exact counterparts in character of those of the “old world,” having a common design, illustrating similar conceptions, and all of them the work of the same peoples found in occupation of the country at the time of the Conquest, and whose later monuments are mainly if not wholly the developed forms of those raised by their ancestors, and which seem to have been the spontaneous productions of the primitive man in all parts of the world, and not necessarily nor even probably derivative.

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Fig. 9.

Ancient Monument, Chicuito.

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I have only to add one word in respect to caverns. There are many of these in the séerras of Peru, in which the modern traveller is often glad to find refuge, as was the Indian voyager before him. But few of these however, seem to have been inhabited. Generally they appear to have been used as burial places, and abound in desiccated human bodies, human bones, objects of human art, and the bones of indigenous animals, often cemented together with calcareous deposits. Some of the many Peruvian traditions affirm that the ancient inhabitants of the country emerged from the limestone caverns in the frontier Amazonian valley of Paucartambo.* The best accepted perhaps of the Peruvian traditions assigns to the Sun-born Manco Capac, his birth-place and early residence in a shallow cavern on the island of Titicaca, out of which the sun rose to illuminate the earth, and which was regarded as the most sacred spot in the Inca Empire. That man should first seek shelter in caverns, in a cold and arid region like the plateau of Peru, where wood is scarce or unknown, is equally natural and probable; but the evidences of such a practice do not exist, or rather have not yet been discovered.

That considerable aboriginal Peruvian tribes once lived in houses built on piles, or on floats, in the shallow waters of the Andean lakes, is not only probable but certain. The remnants of such a tribe, bearing the name of Antis, still live in this manner in the reedy lakes formed by the spreading out or overflow of the Rio Desaguadero, the outlet of Lake Titicaca. These people spoke and still speak a lan-

*The old Jesuit, Arriaga, in his rare and valuable work Extirpacion de la Idolatria del Peru (1621), tells us not only that the inhabitants of the coast of Peru reverenced the Huaris, * who were their ancestors and also giants, but the buildings erected by them." He adds: * They reverence also their Pacarinas, or places of ancient residence, to the degree of preferring to live in them, notwithstanding that they are built in lofty, rocky, arid places, often a league from water, and only possibly to be reached, and even then with difficulty, on foot."

The word Pacarina, as given by Arriaga, is embodied jn that of Paucartambo, the

Cuzco, whence, one of the traditions of the Incas derives the founders of their civilization and empire. The name is only a corruption of Pacari, to be born; and tampu, a dwelling or stopping place — the whole being equivalent to birth-place or homestead.

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guage differing equally from the Aymara and Quichua, called Puquina, and the early chroniclers speak of them as extremely savage, so much so that when asked who they were, they answered, they were not men but Uros, as if they did not belong to the human family. Whole towns of them, it is said, lived on floats of totora or reeds, which they moved from place to place according to their convenience or necessities.

REMARKS ON SOME CURIOUS SPONGES.

BY PROFESSOR JOSEPH LEIDY.

Amone the many remarkable marine productions which puzzle the naturalist as to their relationship in the animal kingdom, is the Z/yalonema mirabilis of the Japan seas. First described and named by Dr. John E. Gray, of the British Museum, this distinguished zoologist viewed it as a coral related with Gorgonia, or the Sea Fan.

The specimens of Hyalonema, as ordinarily preserved, appear as a loosely twisted bundle of threads converging to a point at one extremity of the fascicle and more or less divergent at the other. The threads bear so much resemblance to spun glass that the production has received the name of the Glass Plant. They are mainly composed of

FORTHCOMING, PRE-COLUMBIANA

THE BAT CREEK STONE REVISITED:

A REPLY TO MAINFORT AND KWAS IN *AMERICAN ANTIQUITY*

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Jan. 20, 2011

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This paper was submitted to American Antiquity*, the journal of the Society for American Archaeology, as a comment on an article there by Robert C. Mainfort, Jr. and Mary L. Kwas, but was summarily rejected as being "far outside the expertise and interests of the readership."*

Abstract

The remarkable similarity between the Smithsonian's Bat Creek inscription and a Paleo-Hebrew phrase published in an 1870 Masonic reference work reported in *American Antiquity* by Mainfort and Kwas (2004) demonstrates that its Hebrew affinity should have been apparent even in 1889. However, the two texts are different, even to the number of letters in the two words, and Bat Creek correctly uses the mandatory word divider absent in the Masonic text. The former therefore could not have been copied from the latter, and is not necessarily a fraud, as asserted by Mainfort and Kwas.

The "recent work" illustrating "modern productions" and "never-existing" earthworks denounced in 1898 by Cyrus Thomas was not his own *Mound Explorations* with its Bat Creek inscription, as claimed by Mainfort and Kwas, but rather Peet's 1892 *Mound Builders*, for its illustrations of the controversial Davenport artifacts and East Fork earthworks.

A new petrographic analysis of the patina on the inscription demonstrates that it must have been buried for a considerable time before its discovery. The existing radiocarbon date of 32–769 cal A.D. on earspools from the same burial could be corroborated or contradicted by a test on a bone awl, or even by a retest on the earspools using more material.

In a recent report in *American Antiquity*, Robert C. Mainfort, Jr., and Mary L. Kwas (2004) claim to have demonstrated that the Smithsonian Institution's Bat Creek stone (National Museum of Natural History [NMNH] catalog number 134902) is a fraud.

According to the 1894 official report of the Smithsonian Bureau of Ethnology's Mound Survey, as directed by Cyrus Thomas, this small inscribed stone was excavated from an undisturbed burial mound on the lower Little Tennessee River at the mouth of Bat Creek (Thomas 1894:393-394). A meticulous 1890 engraving of the inscription (Thomas 1890:36) has been reproduced by Mainfort and Kwas (2004: 762), and an early photograph of the stone appears on p. 394 of the monumental 1894 report. Thomas himself identified the curious symbols on the stone as being "beyond question letters of the Cherokee alphabet" (1894: 393).

Almost 80 years later, however, the late Semitic scholar Cyrus H. Gordon, then of Brandeis University and later of New York University, argued that when inverted from Thomas's orientation, the inscription in fact uses the Paleo-Hebrew alphabet of the first or second century A.D., and that the longest word can be read, from right to left as in Hebrew, *LYHWD*, "for Judea," or *LYHWDM*, "for the Judeans," if the broken final letter is reconstructed as *mem* (1971:appendix, 1972). Hebrew scholar and archaeologist Robert R. Stieglitz of Rutgers University concurs with this reading (1976, 1993).

A radiocarbon test reported by the present author (1988: 108) on wooden earspool fragments (NMNH 134899) found with the same skull as the inscribed stone yielded a point estimate of 427 cal A.D., with a 2σ range of 32 cal A.D. – 769 cal A.D. (Beta-24483/ETH-3677). This 95 percent confidence interval is significantly pre-Norse, not to mention pre-Columbian, yet is consistent with Gordon's first or second century A.D. paleographic dating of the text.

The principal arguments Mainfort and Kwas raise against the authenticity of the stone are: 1. The inscription was copied from an 1870 Masonic treatise, and therefore is clearly fraudulent. 2. In 1898, when Cyrus Thomas denied the reliability of an unnamed recently published volume and the authenticity of certain unspecified artifacts published therein, he must have had in mind his own *Mound Explorations*, and the Bat Creek stone in particular. 3. John Emmert, the Bureau field agent who found the stone, was particularly unreliable. 4. Emmert's likely motive for the fraud was to ingratiate himself with Thomas by "finding" an unmistakably Cherokee artifact in a mound. 5. A pair of brass bracelets found with the inscription are not ancient but rather are characteristic of modern trade goods.

In his 1991 *Fantastic Archaeology*, a book approvingly cited by Mainfort and Kwas in their first paragraph, Stephen Williams of Harvard University wrote, "When the Smithsonian published Cyrus Thomas's great report of the Mound Survey in 1894, it for all intents and purposes shut the door from a scientific standpoint on the Moundbuilder question" (1991: 74). Mainfort and Kwas themselves characterize Thomas's *Mound*

Explorations as "one of the landmark volumes in the history of North American archeology" (2004:761). If even one demonstrable forgery found its way into this "landmark volume," that in itself should be of major concern to the Smithsonian and archaeologists alike. But if it is so riddled with errors that Thomas himself disavowed it just four years after its publication, as Mainfort and Kwas now claim, then all the conclusions that archaeologists have confidently based on it for over 100 years would now have to be carefully reexamined. At the very least, if Emmert in particular was truly unreliable, the many portions of the *Mound Explorations* that are based on his work and the many artifacts that he found should now be clearly identified as such and "recalled to the factory" by the Smithsonian.

The present comment examines and refutes the above-mentioned principal arguments raised by Mainfort and Kwas. It goes on to suggest various physical tests that could be performed on the stone itself and associated artifacts in order to shed further light on this curious artifact.

1. The 1870 Masonic Treatise

Mainfort and Kwas (2004: 765) have found an illustration in Robert Macoy's 1870 *General History, Cylopedia, and Dictionary of Freemasonry* (1870: 169) that indeed is remarkably similar to the Bat Creek stone's inscription, provided that Thomas's illustration and photograph are inverted to Gordon's "Hebrew" orientation. Read from right-to-left, both inscriptions have a short first word, followed by a longer second word, in their main line. The second word in both inscriptions begins with the four-letter string LYHW-, and the first letters in the short first word both have the same form. Both inscriptions use the coin script of the first Jewish War (66 - 73 A.D.), including even ornamental "pearls" or dots at the ends of certain line segments.

There, however, the similarity ends. Macoy's inscription is clearly intended to read *QDSh LYHWH*, or "Holy to-Yahweh [or 'the Lord']," a phrase from *Exodus* 39:30, just as he says it should. However, the second word in the Bat Creek inscription, *LYHWD,* or *LYHWDM* if the broken final letter is included, is an entirely different word. In Hebrew, many theophoric personal names are said to be *Yahwist,* in that they contain a fragment *YH-* (Ya-) or *YHW-* (Yahu-) of the name of the Hebrew God Yahweh, or Jehovah as it came to be written in English. The word *YHWD* (the Persian-era version, according to Gordon, of the personal name *YHWDH* or Judah) that appears on both the Bat Creek stone and the "Abba" inscription of 37 B.C. – 70 A.D. from Jerusalem (McCulloch 1993a:53), is in fact one such Yahwist name. There is, however, no trace on the Bat Creek stone of the second *he* that would make the word *YHWH* itself. Finding the common string *YHW-* in an inscription is strongly suggestive that it is Hebrew, but does not in itself show that it was copied from another inscription containing the same string, particularly if the rest of the word is different, even down to the number of additional letters.

In Hebrew, the common prefix *L-* forms the dative, indicating "for" or "to" the word that follows. The fact that both words begin with *L-* is therefore again diagnostic of Hebrew, but is not necessarily indicative that the one inscription is copied from the other.

In both inscriptions, the longer word beginning with the Hebrew-diagnostic string *LYHW-* is preceded with a shorter word. In Macoy's illustration, this word has three letters, and is clearly intended to read *QDSh*, "holy" or "sacred". On the Bat Creek stone, the first word has only two letters and there is no trace of the conspicuous W-shaped *shin* that appears in Macoy's illustration. Whatever the first Bat Creek word is, it is clearly something different.

Macoy in fact makes no claim that his illustration is an ancient Hebrew inscription. Instead, he merely presents it as an illustration of how a biblical expression of particular interest to Masons *would* have appeared in the Old Hebrew characters, as he or a collaborator has reconstructed it from a 19th century letter chart. Although Macoy's illustration is generally well done, he in fact makes his *Q* wrong. In the Paleo-Hebrew of the Jewish War coins, *qoph* should have a vertical stem with a P-like loop on the right, but it should also have a conspicuous arm to the left with an upward-turning hook at its end (Kadman 1960: 124-32). Perhaps under the influence of standard Square Hebrew, he or his source has omitted the hooked arm. Although the context is compelling that this letter is intended to be a *Q*, Macoy's version therefore has no standing as to how a Paleo-Hebrew *Q* should look.

On the Bat Creek Stone, the *second* letter of the first word in fact has the required hooked arm on the left, along with a vestigial loop, of sorts, on the right. On the Bat Creek Stone, it is therefore the *second* letter that should be read as *Q*, as originally suggested by Stieglitz (1976). The similarity of form of the first letters on the two inscriptions therefore could be entirely coincidental, and does not necessarily mean that the one is copied from the other.

Given that the second Bat Creek letter is *Q*, the easiest reading for the first letter is an inverted *resh* or *R*, as originally suggested by Henriette Mertz (1964), and detailed by the present author (1988: 88-97). This would make the first Bat Creek word *RQ*, or "Only," a totally different word than *QDSh*, or "Holy," as in Macoy's illustration.

On the Bat Creek stone, there is a ninth letter (counting the broken letter as the eighth) below the main line. It is not clear what was intended by this letter, but it is nowhere to be found in Macoy's illustration.

Mainfort and Kwas did ask Hebrew expert Frank Moore Cross to examine the Macoy inscription. He confirmed that "it is copied from the coin script of the First Jewish Revolt against Rome and is fairly well done" (2004: 765). However, it is telling that Cross is *not* quoted as believing that the Bat Creek inscription, which both Mainfort and Kwas (1991: 5-7) and the present author had asked him to examine on earlier occasions, is copied from Macoy's illustration. The inference that Bat Creek could have been

copied from Macoy despite its different text is therefore entirely that of Mainfort and Kwas, and not of Cross.

The most conclusive difference between the Bat Creek inscription and Macoy's is in fact the humble mark that separates the two words on the former. Macoy, who was transcribing standard Square Hebrew into Paleo-Hebrew with the use of a letter chart, naturally assumed that it would be appropriate to separate his two words with a space as in English or Square Hebrew. In Paleo-Hebrew, however, words are required to be separated with a small mark. The fact that the Bat Creek inscription correctly uses such a word divider, while Macoy does not, demonstrates that it could not simply have been a bungled copy of Macoy's illustration.

In fact, the Bat Creek word divider is relatively uncommon in that it takes the form of a short diagonal line rather than a simple dot. A nineteenth century expert on Old Hebrew inscriptions who was not, like Macoy, simply working from a letter chart, would have known about the famous Mesha Stele, published in 1869 and now in the Louvre Museum in Paris. Although this inscription is Moabite of the 10th century B.C., it uses a Canaanite alphabet very similar to Old Hebrew, complete with word dividers. On the Mesha stele, however, the word dividers are simple dots.

The unusual Bat Creek word divider does appear in the Siloam inscription, which was discovered in 1880 in Hezekiah's tunnel in Jerusalem and dates historically to 701 B.C. Although Guthe's transcription (1882) of the inscription into Square Hebrew letters uses bold dots to represent the word dividers, a close examination of his accompanying photograph of an impression of the inscription reveals that they are in fact short diagonal lines set at approximately the same angle as is the Bat Creek word divider.

Although the Siloam inscription dates from First Temple times, long before the apparent date of the Bat Creek inscription, the diagonal word divider did survive well into the Second Temple period, as evidenced in the Qumran *Leviticus* Fragments (Birnbaum 1954:plates 28-30, Naveh 1982:plate 14c). Hansen (1964:41) dates these fragments to circa 125-175 B.C., and Cross (1961:189, note 4) concurs that they are of much later date than Birnbaum would allow. There is of course no possibility that a Bat Creek forger could have known about this manuscript, which was discovered only shortly after World War II.

Although the Bat Creek inscription could not have been copied from Macoy's illustration, the Macoy figure does show that Bat Creek has unmistakable similarities to Paleo-Hebrew, and that this similarity should have been readily apparent to anyone with even a passing interest in ancient scripts, even in 1889. The fact that Cyrus Thomas, the Smithsonian's chief debunker of allegedly Old World inscriptions, did not see this glaring similarity, demonstrates, if nothing else, that he was incompetent for this task.

2. A Landmark Bulldozed

According to Mainfort and Kwas, "Thomas provides the most conclusive, albeit indirect, indictment of the Bat Creek stone's authenticity" on pp. 24-25 of his 1898 *Introduction to the Study of North American Archaeology*, where he states,

> It is unfortunate that many of the important articles found in the best museums of our country are without a history that will justify their acceptance, without doubt, as genuine antiquities. It is safe therefore to base important conclusions only on monuments in reference to which there is no doubt, and on articles whose history, as regards the finding, is fully known, except where the type is well established from genuine antiquities. One of the best recent works on ancient America is flawed to some extent by want of this precaution. Mounds and ancient works are described and figured which do not and never did exist; and articles are represented which are modern productions [*sic*].

From this passage, Mainfort and Kwas conclude, "We believe that the 'best recent work' that Thomas alludes to is *his own* final report on the Smithsonian mound explorations (1894), and that the 'articles whose history . . . is fully known' is a veiled reference to the alleged discovery of the Bat Creek stone. . . . Thus, there is strong, albeit circumstantial, evidence that the Bat Creek stone was recognized as fraudulent by 1898" (2004: 263; their emphasis).

Note that Thomas did not precisely allude to "the 'best recent work,'" as quoted by Mainfort and Kwas, but rather to "one of the best recent works." In Thomas's view, "*the* best recent work" could of course only be his own 1894 *Mound Explorations*, whereas "*one* of the best recent work*s*" would at least potentially embrace the efforts of other authors. In fact, the whole point of the Mound Survey was to produce a large body of evidence, "whose history, as regards the finding, is fully known," as Thomas put it in 1898. Thus, his reference to "one of the best recent works on ancient America" that "is flawed to some extent by want of this precaution," in that "Mounds and ancient works are described and figured which do not and never did exist," and in which "articles are represented which are modern productions," would necessarily have been to some *other* recent work, and *not* to his own, as claimed by Mainfort and Kwas.

In fact, however, as I have already conclusively demonstrated (McCulloch 1993c:14-16), the "recent work" that Thomas had in mind must have been the first (1892) edition of Stephen D. Peet's *The Mound Builders*. On pp. 13 and 41 of Peet's book, we find illustrations of the hotly disputed Davenport tablets and elephant pipes. As Mainfort and Kwas themselves point out, "It was Thomas (1885, 1886a, 1886b, 1894:633-643) who authored several sharp criticisms of the fraudulent inscribed tablets and elephant pipes from Davenport, Iowa" (2004: 763). Peet not only failed to deny the authenticity of these artifacts, but actually had the audacity to cite new evidence in favor of the pipes.

And as for the "Mounds and ancient works [that] are described and figured which do not and never did exist," Thomas clearly had in mind the reproduction on p. 78 of Peet's book of Figure 34, No. 2B from Squier and Davis's 1848 *Ancient Monuments*, illustrating intricate earthworks on or near the East Fork of the Little Miami River in southwestern Ohio. Just four years earlier, Thomas had declared, using very similar words, "Some of the singular works described and figured in *Ancient Monuments* and elsewhere are to a large extent imaginary. Of these we may name Nos. 1 and 2, Pl. XXXIV of that work" (1894: 566).

Thus it was clearly Peet's book, *and not his own*, that Cyrus Thomas was denouncing in 1898. The "modern productions" (once again misquoted by Mainfort and Kwas as "reproductions") alluded to by Thomas were clearly the Davenport artifacts, and not his own project's Bat Creek stone, however enigmatical he may have found the latter (Thomas 1894:714). If he did not mention Peet by name, it was perhaps because he did not wish to dignify Peet, who had only recently demolished Thomas's own Cherokee theory of the Middle Woodland mounds, with actual identification by name (Thomas 1890, Peet 1891).

As it happens, the present author has discovered the ultimate source of Squier and Davis's Figure 34, Nos. 1 and 2, in an 1823 U.S. Army Corps of Engineers drawing that is preserved in Record Group 77, Drawer 144, Sheet 20 of the U.S. National Archives in Alexandria, Va. See McCulloch (2001) for online color photographs, Wallace (1999:140-141) concerning Thomas Jefferson's interest in these works, and McCulloch (1996) for further details. Although Squier and Davis had only third-hand information about these earthworks, by way of Warden (1834), their depiction of the East Fork earthworks themselves, if not the terrain surrounding them, and therefore Peet's reproduction of this figure, is in fact remarkably faithful to the 1823 original. Thomas was therefore not justified in claiming that the East Fork earthworks as depicted by Peet never existed.

Mainfort and Kwas go on to argue that Thomas deliberately did not explicitly identify the Bat Creek stone as a forgery, in order to protect his own reputation as a debunker of the Davenport artifacts:

> This inference [that Thomas in 1898 was denouncing his own *Mound Explorations*] begs the question of why Thomas did not admit to the failings of his magnum opus in a more direct manner. We believe that he answer is straightforward. Thomas, and indeed the Smithsonian Institution itself, had placed themselves in a position such that they really could not afford to pronounce the Bat Creek stone a forgery after publishing it. It was Thomas . . . who authored several sharp criticisms of the fraudulent inscribed tablets and elephant pipes from Davenport, Iowa. [Mainfort and Kwas 2004: 763].

This accusation, by Mainfort and Kwas, of a knowing cover-up of forgery on the part of Thomas would be sufficient to destroy the integrity of the remaining portion of the *Mound Survey* that was *not* based on discoveries by Emmert. However, their argument simply makes no sense: If Thomas really thought he had been tricked into publishing an "undoubtedly" fraudulent Hebrew inscription, and wanted to cover this up, why would he then have gone out of his way in 1898 to raise vague questions about the reliability of his own study?

3. Emmert's Credibility

Having thus "demonstrated" that the Bat Creek inscription is a forgery, Mainfort and Kwas go on to identify John Emmert, the Smithsonian field assistant who discovered the stone, as the most likely suspect for having forged it, or at least for fraudulently having planted it.

Among the "evidence" of Emmert's unreliability that they cite is, "an extraordinary suite of artifacts spanning the entire known cultural sequence from Paleoindian times (circa 10,000 B.C.) to the historic period," that Emmert found at a cave site in Sullivan County, Tenn. in 1883 when he was working for the Harvard Peabody Museum.

Yet according to their source for this find, curator Stephen Williams of the same museum, the reported context of this anachronistic group of artifacts was that "an historic Indian pot circa 1870-90 was found *filled* with artifacts: sheet mica, potsherds and the tip of a greenstone celt. The vessel had grooved stone axes 'packed around' it (Peabody Museum catalogue notes)" (1993:16; Williams' emphasis).

Now it would not have been Emmert's responsibility as a mere field agent to date and evaluate artifacts or their contexts, but merely to discover them and to report as accurately as possible the context in which they were found. From the eclectic nature of this find, and in particular from the nineteenth century pot containing it, it would appear that this was a nineteenth century artifact hunter's cache of finds that had been stored in the cave while their finder went in search of other items. If from Emmert's accurate description of how these artifacts were found, Williams is now able to date their deposition, if not the artifacts themselves, to circa 1870 or later, and thereby to dismiss the archaeological significance of the find, this should not cast doubt in any way on Emmert's integrity or accuracy as an objective reporter.

Mainfort and Kwas (2004:764) question the integrity of Emmert's discovery of the Bat Creek stone itself on the grounds that "there are no field photographs or detailed field records" of the find. In fact, as I have already pointed out (1993a:10), the Smithsonian discarded *all* the field notes of the Mound Survey, probably in a circa 1920 house cleaning, perhaps in a belief that the detailed published account made them redundant. All that survives in MS 2400 of the National Anthropological Archives are letters that were sent through the mail. Emmert did write Thomas on 2/25/1889, within the same

month as the discovery, "I am taking full notes as I go along" (Emmert 1889a), so we at least know that his field records at one time existed, and that he did not simply write his report (1889b), which was incorporated almost verbatim into the *Mound Explorations* (Thomas 1894:393-394), from memory a month after the excavation. Given Thomas's interest in, and puzzlement over, the stone (1890:35-37; 1894:714; and below), we would expect that he examined these notes most carefully for any discrepancies. It is most unfortunate that the original field notebooks were discarded, but this is a problem that afflicts the entire Mound Survey, and one that should place no special onus on either the Bat Creek stone or John Emmert.

Mainfort and Kwas (2003: 764) go on to point out that in 1890, Thomas reported that in light of the unusual nature of the inscription (which might have been be regarded as *too* neatly confirming his Cherokee theory of the Midwestern mounds), he actually took the precaution of sending another agent "to the field where Mr. Emmert was at work, to learn the whole history of the find" (1890: 36). This quote would lead the reader to believe that Thomas must have been left with lingering doubts about the authenticity of the inscription. However, what Mainfort and Kwas failed to tell the readers of *American Antiquity* is that Thomas continued, "**The examination by the person sent** [who turns out to have been James Middleton] **confirmed the statement by Mr. Emmert in every particular**" (emphasis added).

Thomas expressed full confidence in Emmert's "good and faithful work" in an 1892 letter of reference for him, and personally certified the authenticity of the inscription by including it in his 1894 report. Furthermore, James Fowke, himself a Bureau insider who would have been privy to any suspicions of forgery, found no reason to question its authenticity in his 1902 book, despite the fact that it appeared to conflict his own view that the mounds were much older than Thomas would allow (Fowke 1902:458), and despite the fact that Fowke devoted several other pages of the same book to various inscriptions that he regarded as fraudulent.

Mainfort and Kwas cite nine works on Cherokee archaeology and ethnology that make no reference to the stone at all, as purported evidence that the Bat Creek stone was not regarded as authentic by contemporary scholars. However, even though the stone admittedly contains a few letters that look like Cherokee, it also contains a few letters that could pass for English. In fact, it works no better as Cherokee than as English, and no one has ever proposed a Cherokee translation (McCulloch 1988:83-88). The fact that it is not Cherokee, despite Thomas's unfortunate claim, would fully account for the subsequent lack of interest in it by Cherokee ethnologists. But not being Cherokee is hardly equivalent to not being authentic.

It should be noted that archaeologist Marshall McKusick of the University of Iowa (1994) does maintain that the Bat Creek inscription, when held in Thomas's orientation, actually represents an early 1820s form of Cherokee writing. This is diametrically

contrary to the new claim by Mainfort and Kwas (2004) that it was copied from Macoy's illustration of a Hebrew phrase. See, however, my reply (1994) to McKusick.

4. Emmert's Purported Motive

According to Mainfort and Kwas, "The limited available evidence suggests that ... John Emmert was at least a partner in the fraud, even if he did not inscribe the characters on the Bat Creek stone himself. We believe that Emmert's motive for producing (or causing to have made) the Bat Creek inscription was that he felt the best way to insure permanent employment with the Mound Survey was to find an outstanding artifact, and how better to impress his employer than to 'find' an object that would prove Thomas's hypothesis that the Cherokee built most of the mounds in eastern Tennessee?" (2004: 766).

The first obvious problem with this theory is that the inscription is not intelligible as Cherokee. Emmert could easily have done a much better job of Cherokee, since in a letter to Thomas dated Dec. 19, 1888, he indicated that he had just spent the summer with the Cherokee in North Carolina. Even if he did not himself understand or read Cherokee, he could easily have asked someone to write out a plausible epitaph or personal name in Cherokee script and simply copied it onto the stone.

The second obvious problem with this theory is that the inscription *is* intelligible (with admitted difficulties) as Paleo-Hebrew. Mainfort and Kwas (2004) themselves actually maintain that it was copied directly from Macoy's illustration of a Hebrew phrase. Emmert could hardly have "ingratiated" himself with Thomas, whose thinly disguised mission was to debunk the once-popular hypothesis that the Moundbuilders were descended from Old World peoples, and in particular from ancient Israelites, by turning in an apparently Hebrew inscription from an Indian mound. If Thomas had been competent to spot the clear and diagnostically Hebrew string *LYHW*- on the stone, it is no exaggeration to say that Emmert would have been out the door in an instant, with the stone flying through the air right behind him. It is only thanks to the fact that Thomas, an entomologist by training, equally incompetently misidentified it as Cherokee, that it was published at all.

5. The Brass Bracelets

A pair of heavily leaded yellow brass bracelets (NMNH 134898) were also found with the same skull as the inscribed stone and radiocarbon-dated earspools. A color photo of these appears in McCulloch (1993a: 51). As detailed in McCulloch (1988: 104-7), their composition could either be ancient or modern.

The bracelets are, however, somewhat unusual in that they were wrought, i.e. hammered into shape. In McCulloch (1993a: 51), I had stated, "The way in which the

bracelets were crafted favors an ancient origin because they do not resemble most modern trade goods, which were usually drawn or cast."

Mainfort and Kwas, remarking on my admitted lack of "experience in contact period archaeology," quote this statement and then challenge it, as follows:

> He [McCulloch] offers no support for this statement.
> By 'modern trade goods,' McCulloch presumably refers to our (Mainfort and Kwas 1991:7) observation that brass wire bracelets are fairly common at eighteenth-century Euroamerican and Native American sites in eastern North America. Most reported specimens were not 'drawn or cast,' but rather cut from lengths of brass wire of varying thickness (Brain 1979:193) [Mainfort and Kwas 204:767].

In fact it is Mainfort and Kwas who are in error here, on the facts of elementary metallurgy. Ever since the Middle Ages, wire has ordinarily been manufactured by being pulled, or *drawn*, through tapered holes drilled into dies (Wire 2004). To state that an eighteenth century bracelet has been *cut from wire* therefore implies that it has been *drawn*, and not wrought or cast (poured into a mold). A bracelet's being drawn and being cut from wire are therefore not mutually exclusive alternatives, as Mainfort and Kwas evidently believe, but rather the same thing. Since Mainfort and Kwas themselves assert that "most reported specimens" of modern trade bracelets were "cut from lengths of brass wire of varying thickness," I therefore in fact have it on *their* authority that the differently-made Bat Creek bracelets are indeed atypical of modern trade goods.

In 1993, I had challenged Mainfort and Kwas to come up with even one example of a modern trade bracelet that was in fact wrought rather than inexpensively cut from wire or cast (1993c:6-7). They have risen to this challenge by providing not just one but several such examples (1993:89-90, 2004:797). The one depicted by Birk and Johnson (1992:222), for example, is in fact very similar in construction to the Bat Creek bracelets, in that it was made by hammering a narrow strip of copper or brass into a rounded profile. However, while these examples demonstrate that such bracelets could be modern, they in no way rule out the possibility of an ancient origin for the Bat Creek bracelets.

In the same article I had stated, "Indeed, even if the inscribed stone had never existed, the bracelets, together with the radiocarbon date, in themselves provide solid evidence of some kind of pre-Norse contact between the Old and New Worlds, unless we are to believe (equally remarkably) that the cementation process for making brass was independently discovered in the New World" (McCulloch 1993c:21). Mainfort and Kwas (2004:766-767) argue that my reasoning here is "flawed" because, in their view, "the inscription clearly was forged and the Bat Creek stone planted," so that "there is ample reason to be suspicious of all artifacts allegedly found in Bat Creek Mound 3." In fact, it is *their* reasoning that is flawed here, since if, as I had hypothesized, the inscribed

stone had never existed, its alleged inauthenticity would have provided no grounds for questioning the well-documented association of the bracelets with the wood.

Manillas, the heavy copper, brass or bronze bracelets made for the eighteenth century West African slave trade, were typically cast (Semans 2004). It therefore would not be surprising to find cast trade bracelets in North America as well.

Further Research and Concluding Remarks

Although the Hebrew inscription published by Macoy (1870) shares a diagnostically Hebrew four-letter string with the Bat Creek inscription, the word this string begins is different in the two inscriptions. There are several other differences between the two inscriptions, including, most tellingly, an arcane but valid form of word divider on the Bat Creek inscription. Although the admitted similarity between the two inscriptions demonstrates that the potentially Hebrew nature of the Bat Creek inscription should have been recognized immediately after it was found, it is insufficient to demonstrate that it was copied from Macoy's illustration, as claimed by Mainfort and Kwas.

A new petrographic analysis of the stone by Scott Wolter and Richard Stehly of American Petrographic Services, Inc., concludes,

> 1. Our geological findings are consistent with the Smithsonian Institute's field report written by John W. Emmert.
> 2. The complete lack of the orange-colored silty-clay residue in any of the characters of the inscription is consistent with many hundreds of years of weathering in a wet earth mound comprised of soil and "hard red clay."
> 3. The inscribed stone and all the other artifacts and remains found in the mound with it, can be no younger than when the bodies of the deceased were buried inside the mound. (Wolter and Stehly 2010)

Archaeologists have yet to react to this new study.

Two additional physical tests remain to be performed that could perhaps shed further light on this unusual artifact.

First, a bone awl (NMNH 134904) was found with the inscribed stone, earspool fragments, and brass bracelets. With modern methods, a radiocarbon date could probably be obtained on its collagen for comparison to the age of the earspools and the Paleo-Hebrew script on the stone. Mainfort and Kwas themselves declare that no professional archaeologist should be satisfied with a single radiocarbon determination in a potentially controversial situation (1993a:90). As an amateur, I gladly defer to such professionals to obtain a corroboration of the existing date.

And second, the earspool fragments themselves should be redated. The 1988 radiocarbon date had a standard error of 170 years, which is much larger than the 60-70 years that is ordinarily obtained. This was apparently due to the fact that only a relatively small sample (reportedly 30 mg. of copper-laden pithy wood) was submitted for testing, and then that very little of its carbon remained after intensive pre-treatments. Because of the small amount of test material, no correction for ^{13}C could be made. Retesting with a larger sample and even newer methods would probably yield a much smaller standard error. The earspool fragments together weigh 5.5 gm. A color photograph of one of the reassembled spools appears in McCulloch (1993a:52).

The mandible of the human skull associated with the artifacts was collected and catalogued (NMNH 134903), but unfortunately has been lost. Perhaps it was lent to another institution for routine study and never returned. If it turns up in some collection, it should be returned to the NMNH for dental, ^{14}C, and DNA analysis. It would be clearly labeled *134903*, and perhaps also *Emmert,* and/or *Loudon Co. Tenn.*

The reader is referred especially to Gordon (1971, 1972), Stieglitz (1976, 1993), McCulloch (1988, 1993a, 1993b, 1993c, 1994), Mainfort and Kwas (1991, 1993a, 1993b), McCarter (1993a, 1993b), McKusick (1994), and to numerous other letters in the Nov/Dec. 1993 and Jan./Feb. 1994 issues of *Biblical Archaeology Review* for extensive further details and lively discussion.

Since 2002, the Bat Creek stone has been on loan from the Smithsonian to the McClung Museum of the University of Tennessee, Knoxville, where it is on public display, some 50 km northeast of the findspot.

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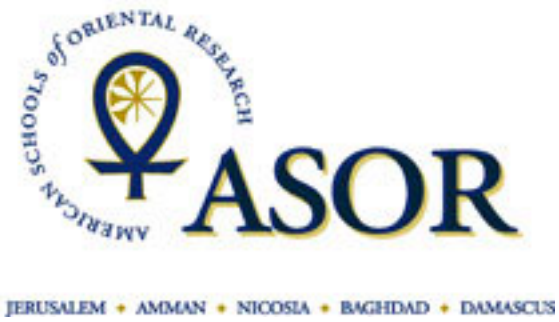

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Polemics & Irenics

Canaanites in America: A New Scripture in Stone?

Did the biblical world of the Canaanites extend to America? Do mysterious tablets from the Western Hemisphere represent a scripture in stone more important than the discovery of the Dead Sea Scrolls? The great controversy is with us again, and a review of the evidence explains why experts conclude that every alleged Canaanite-Phoenician inscription in the New World is either misidentified or a fraud.

A startling title appeared in the September 1978 issue of *Biblical Archeologist:* "How Wide the Biblical World? A Challenge for Recognition and Preservation." The writer of the letter, Dr. N. Rosenstein, a New Jersey physician, summarized some recent books about Canaanites in America and asked:

> How long will the "Establishment" remain skeptical and silent? Let their voices be heard so that we laymen can learn the truth. For in the wooded lands of Vermont, New Hampshire, and elsewhere, we have our own American-biblical heritage that is much in need of preservation. Artifacts and inscriptions predate Columbus by hundreds, if not thousands of years. . . . Can we accept the challenge?

The Editor acted most properly in bringing the issue into the open and following it with a rebuttal by Ives Goddard and William Fitzhugh of the Department of Anthropology, The Smithsonian Institution. Theirs is an interesting and informative reply; as a scholar who has done research on the subject, I found their statement correct in every detail. There is neither archeological nor linguistic evidence to support any Canaanite discovery of America. What more can be added to the discussion?

The Canaanites were termed Phoenicians by the early Greeks, and most of the speculations refer to them by that name. Because the Phoenicians were renowned seafarers in antiquity, a commonly expressed opinion over the years holds that some ship or expedition once left the Mediterranean and ventured to the New World for the purpose of trade and exploration. Having arrived safely, these representatives of the relatively sophisticated Phoenician civilization supposedly left a lasting impression upon the less-developed aboriginal societies still living in stone-age America. If one accepts the possibility that such pre-Columbian voyages occurred, it is reasonable to search for evidence demonstrating that ancient Old World civilization stimulated the rise of civilization in the Americas. If the Phoenicians were responsible for the origin of native civilization, we should be able to find very specific and well-defined evidence. Proof of Phoenician influence should include the presence of the following items of a shared cultural inventory: Phoenician loan words in Indian languages and, of course, some Indian words in Phoenician; alphabetic writing; parallels in architecture, sculpture, and art; surviving oral traditions and mythological accounts of the bringing of civilization; farming technology; the use of iron; Phoenician artifacts and pottery; ship construction and navigation; Mediterranean food plants and animals; and derivations of Canaanite religious ritual and cosmology. This is a long list, and part of the dispute between amateurs and professionals stems from differences of opinion in establishing rules of evidence.

Proponents of the spread of Phoenician influence into America define the evidence with great latitude. An aboriginal reed float is transformed into a lineal descendant of a Nile River barge; Mayan hieroglyphics become an offshoot of Egyptian; an Olmec statue of a bearded god is a Phoenician merchant prince from Carthage. All sorts of similar proofs are said to link the Old World with the New. If such proof exists, why do scholars reject it?

Here we come to the nub of an amazing conflict. In the good old days of scholarship it was enough to say, "The authorities in the field agree that the arguments are wrong"; regardless of the merit of the position, no one would hazard a further opinion against the weight of august professors. But in this modern day everyone wishes to be his own authority, and the personal search for cultural alternatives seems to make every idea or theory equal in value. This search creates a stimulating environment if basic rules of evidence hold firm, but ad hoc rules invented to support new theories wreak havoc in archeology and other fields of inquiry. The pro-Phoenician group of writers go beyond changing the rules of evidence; they blithely reject the work of professionals. Not infrequently the writers claim that their research is ignored totally or misunderstood because "Establishment" scholars are obtuse, opinionated, self-serving, and engaged in a sinister plot to conceal the evidence of Canaanite-Phoenicians in America. These charges against the professionals are widely believed. Some evidence of this can be seen in Rosenstein's letter complaining about the hostile "Establishment."

Such sentiments may be only the tip of the iceberg. If this were a technical article, I could cite at this point

the names of 15 authors who have written about exotic conquests and imaginary migrations to America. This growth of scientific fantasy in the past decade has been of great concern to American anthropologists and archeologists. Until recently the feeling seemed to be that if these strange theories were ignored they eventually would disappear.

More recently there has risen a clearer recognition of the great damage being done and a growing awareness of the extent of misinformation reaching the reading public. Much of the professional response has occurred in the past year. The evaluation of *America B.C.* by Goddard and Fitzhugh (1978: 85-88) is just one of a number of responses which indicate that some of the profession are beginning to mobilize to set the record straight. Other examples have appeared in the public journal of the Archaeological Institute of America, *Archaeology*, in two recent editorials. Rathje's article (1978: 4-7) points out the errors of Von Däniken's pseudoarcheological myth-making concerning ancient astronauts. Riley's article (1978: 59-61) addresses itself rather to the controversial migrations to the New World propounded by professors Fell, Van Sertima, and Gordon.

The November 1978 issue of the *American Anthropologist* illustrates the extent of professional concern. That journal of the American Anthropological Association now reviews books written for the general public about archeology. Four such volumes are evaluated shrewedly therein by Philip Weigand. Additionally, a new journal, *The Zetetic*, devotes itself to the scientific examination of astrology, pyramid power, chariots of the gods, Atlantis, and other paranormal explanations of reality; it is making a useful contribution to clearing up their mysteries. These professional efforts are coming none to soon, as the reading public already has been misled badly by the fantasists. Finally, I have recently written a book about alleged Atlantic voyages, and I have heard that another book on the same subject is being prepared for the Oxford Press.

From this discussion the reader may be able to put the Canaanite-Phoenician speculations into clearer perspective, for they are just part of the outpouring of the archeologically refutable argument which is flooding the literary marketplace. The Smithsonian reply to Rosenstein is, indeed, an excellent contribution to the controversy, but the problem is of such scope that no single article, rejoinder, or reply will give much satisfaction to either side. Even a book is too short to discuss every author and every question. Where does this leave the Canaanite-Phoenicians and their proponents?

The clearest line of argument centers on the presence of Phoenician writing on stone tablets in the Americas. If genuine, these tablets provide final and unassailable proof that the influence of the biblical world reached the Western Hemisphere at an early date. If false, they do not disprove the Phoenicians' arrival on these shores, but they knock away a major prop of its linguistic evidence. The Smithsonian rebuttal touched on this question, but too lightly to convey a clear impression of the extent of inaccurate reporting. Six major inscriptions have been attributed to Phoenician explorers; I shall discuss each briefly.

(1) *Ogam messages from New England prove that Celts and Phoenicians lived in the eastern United States.* In the summer of 1978 two British archeologists, Ross and Reynolds, published in the British journal *Antiquity* a report titled "Antique Vermont," summarizing their field studies and examinations of alleged sites, inscriptions, and artifacts reported by Fell (1976) and by Trento (1978). Fell claims in *America B.C.* that the New World holds many Phoenician inscriptions written in Ogam, an alphabetic script which uses combinations of bars and dots, representing consonants and vowels, respectively. Ogam, developed in southwest Ireland no later than the 4th century A.D., had no known precursors in Ireland or the Mediterranean; it is manifestly absurd to decipher casual scratches on rocks as ancient Phoenician, Libyan, or Iron Age Celtic languages written in 4th-century-A.D. script. Ross and Reynolds (1978: 100-7) found that the Vermont "inscriptions" usually have some obvious explanation. For example, the examination of a grooved boulder at the Crow site, an early, abandoned Yankee farm in Vermont, showed that the striations were not Ogam letters; in fact, they readily were identifiable as abrasions left by a horse-drawn plow of the single share, Gloucestershire type. The two British archeologists found no evidence of any prehistoric Celtic or Phoenician settlements in, or visits to, Vermont, and they concluded that the evidence from other states was equally insubstantial.

(2) *The Davenport slate tablet from Iowa is an American Rosetta stone proving that an ancient expedition of Libyans, Egyptians, and Spanish Phoenicians colonized the Upper Midwest in 800* B.C. This theory, also proposed by Fell (1976), has received wide publicity in the *Reader's Digest* and elsewhere. In fact, however, the supposed tablet is a 19th-century building slate taken from what is alleged to have been a Davenport house of prostitution, the Old Slate House. Members of the Davenport Academy of Natural Science carved this tablet among others and put them into Indian mounds, hoping to embarrass a local Swiss clergyman who had antagonized them. The source of the inscription was letters copied from Webster's Unabridged Dictionary (1872 edition), or from an almanac. This hoax was released to the press in the 1870s as a genuine discovery, and the whole affair later became a source of great embarrassment to the Academy (McKusick 1970).

(3) *The Grave Creek tablet from West Virginia proves that Phoenicians, Erse, and others built the Adena Hopewell mounds.* This story was exposed in the 19th century by Cyrus Thomas (1894) and others, but it

refuses to give up the ghost. The Grave Creek tablet bore a mixture of alphabetic signs, including Runic, Phoenician, Greek, Roman, and Erse, apparently all taken from some dictionary current in the 1840s. They do not, of course, spell out any message. Those who inscribed the tablet hoped to create interest in artifacts taken from the Grave Creek Mounds and exhibited to the public in the 1840s for profit.

(4) *The Bat Creek tablet is a Canaanite inscription of the period of the Jewish revolts (A.D. 66-71 or 132-135) and proves that an expedition reached Appalachia in eastern Tennessee.* Cyrus Gordon (1971) provides several decipherments of this tablet, including, "For Judea, the end of days." Smithsonian excavations in the 1880s found the tablet in an Indian mound. Thomas (1894: 391-94) identified the burial of the tablet as dating from the period of historic European contact because there remained fragments of bark and polished wood which had not decayed in the moist environment. No artifacts except the tablet turned up in the Bat Creek mound, but other nearby mounds contained the remains of historic Cherokee burials with European trade goods; the region was the center of the Cherokee nation. The "Canaanite" characters on the tablet closely resemble those used in the system of writing which Sequoyah developed around 1821, a syllabic system using derivatives of English letters to spell the 86 most common syllables. The Cherokee used Sequoyah's system widely in the 1820s, even printing a newspaper with it. The Bat Creek tablet has only nine characters, too short a string to translate, especially because of variations in denotation of signs before the stablilization of the writing system by printing. Despite some difficulties, Cherokee script is a closer match to that on the tablet than the late-Canaanite proposed by Gordon.

(5) *The Metcalf stone from Fort Benning, Georgia, proves that either Cretans or Phoenicians discovered America.* The stone came from a recent barn foundation and has no archeological history, though Gordon (1971) attempts to show that the few marks on the stone may be either Linear A and B, or else Phoenician. He makes no attempt at decipherment, and his tentative identification is astonishing in light of the fact that Phoenician letters and Minoan scripts do not resemble each other. An illustration of the stone shows that the marks thereon are vague and imprecise delineations that do not resemble any Mediterranean-patterned writing. If the Metcalf stone has prehistoric markings, the specimen may be an aboriginal charmstone, but the designs are too few to suggest any exotic voyages, or that any galleys from the Mediterranean rowed up North American rivers to Georgia.

(6) *The Paraiba tablet proves that Canaanites voyaged to Brazil in 600 B.C.* Long known to be a hoax, the Paraiba inscription regained attention when Gordon restudied the question using a slightly different text copy. The extremely long inscription related that a Phoenician galley was lost in a storm during the circumnavigation of Africa. This event can be dated approximately 600 B.C. if it refers to the only known attempt to round Africa from the east, an attempt described briefly by Herodotus. The Brazilian inscription reported that twelve men and three women arrived on a "new shore," where they sacrificed a youth to obtain good luck. Gordon (1968, 1971, 1974) argues that the story is authentic and the Paraiba stone genuine, but he has never successfully countered the arguments raised by Frank Moore Cross (1968) of Harvard.

The only record of the inscription is an 1872 letter to the museum, containing a hand-drawn representation of the inscription. Brazilian authorities quickly learned that the signature on the letters was fictitious and that the plantation where the mysterious letter writer said the stone had been found was nonexistent. When the director of the Brazilian National Museum learned that the story of the discovery was false, he began to wonder who was responsible. Knowing only five men in Brazil capable of concocting a Phoenician text, he wrote each of them on some minor matter and checked the handwriting of their replies. The mystery was solved when the handwriting of one of the men matched that of the fictitious plantation owner who reported finding the inscription. The hoax seems to have been intended to beguile the Emperor of Brazil, Don Pedro II, a Semitic scholar. Linguistic analysis of the inscription also proves its 19th-century composition. The forger substituted biblical Hebrew when he could not find the right Canaanite expression, made a few inspired guesses, used alphabetic letter forms from various time periods rather than consistent 6th-century-B.C. script, and followed 19th-century handbooks which contained Punic examples of later periods. It was, plainly, a Brazilian fraud.

These six inscriptions are poor substitutes for reality, and yet, many examples from North and South America are even more conspicuous frauds or misidentifications. Obviously, no Canaanite scripture in stone has been found in the New World. The Canaanites and closely related Hebrew peoples left a remarkable heritage in the Mediterranean area; nothing requires elaboration upon that heritage by the invocation of prehistoric fantasies in the Western Hemisphere.

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Where is the Third Wall of Agrippa I?

The recent publications of Benoit (1976) and Hamrick (1977) have contributed to narrowing the gap among various scholarly views concerning the nature and date of the wall unearthed in Jerusalem in the 1927-28 excavations of Sukenik and Mayer, 400 m northwest of the present wall of the Old City. Both Benoit and Hamrick are of the opinion that these are the remains of a wall which defended the city in the 1st century C.E., prior to the destruction of the Second Temple in 70 C.E. The questions of the precise date of construction and the identity of the builder remain open to discussion.

Excavations carried out by the authors intermittently between 1972 and 1974 along the line of the Third Wall have thrown additional light on various aspects of the problem. The discovery of two additional towers enabled the excavators to observe a pattern of evenly spaced (42-43 m), northward-facing towers (see plan), thus proving that the wall faced north. Among other problems, the methods used in the construction of the wall were studied in detail.

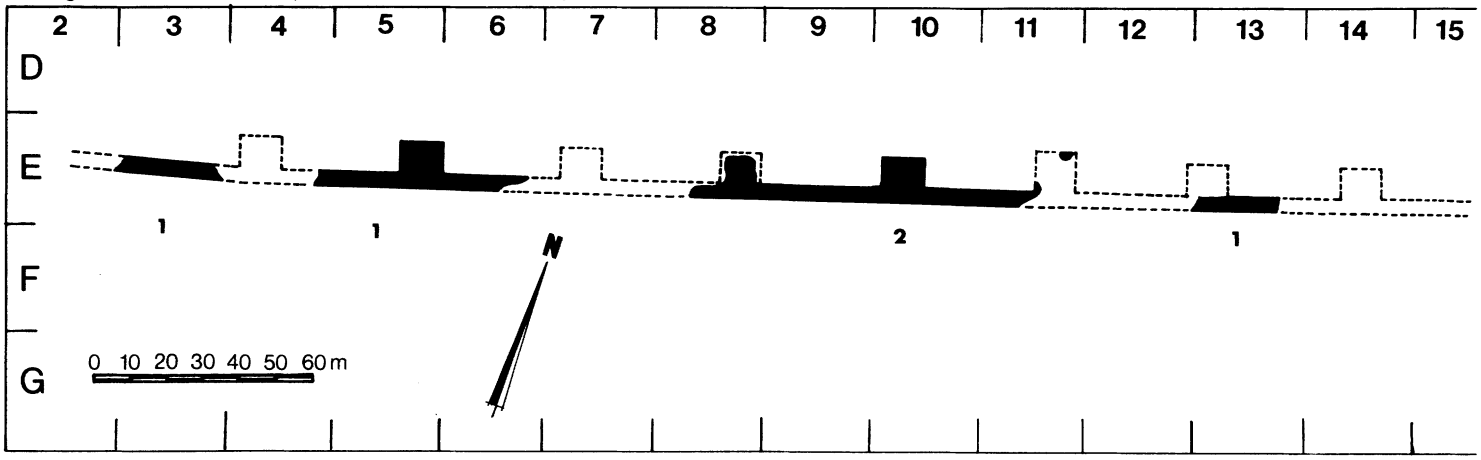
The remains of the 4.5-m-thick wall are part of an engineering enterprise which, in one section, follows a straight line for 750 m(!). The courses of masonry uncovered comprised the foundations of the wall which had been adapted to the natural surface of the bedrock. These foundations were constructed of small and medium-size field stones and of ashlars of varying sizes. Fine workmanship is evident, mainly in the well-fitted ashlars and in the high quality mortar binding the field stones.

The foundations match perfectly the measurements of the Third Wall as described by Josephus: 10 cubits for the width of the wall and 20 cubits for the width of the towers. He may have exaggerated somewhat in describing the size of the stones employed in the construction, although several huge stones (5 m long) were found incorporated in the foundation. Similarly, Josephus exaggerated in describing the size of the stones used in the construction of the three towers of Herod's western palace (Phasael, Hippicus, and Miriamne). He was accurate, however, in the overall measurements he gave for the towers, as evident in the so-called "Tower of David."

The remains of the excavated foundations are impressive enough to have been part of the ambitious plans of Agrippa I. They are not the desperate and hasty work of the Jewish insurgents. The scanty remains of their building activities at Masada and Herodium are of considerably inferior quality.

Recent archeological finds have enhanced Josephus' reliability as a source for the history of this period. This is a weighty obstacle to the acceptance of

The grid follows the final plans of Sukenik and Mayer.



(1) Strabom, II, 3, 4: To o ' «xxpoicpwpov zpoçepovTa g; tô kfjLropiov, Scixvuvai Toî; vauxXTjpotç, yvôvai 8th raBeipiiwv ov.

(2) Pliny, Natural History^^l: In sinu Arabico, res gerente C. Ceesare, Augusti filio, signa navium ex Hispaniensibus naufragiis feruntur agnita.

(3) Masboudy, The Golden Prairies (translation Barbier de Meynard), I, 363.— "We have already found teak wood planks on the island of Crete, pierced with holes, and connected together by fasteners made with filaments coconut trees; they came from shipwrecked vessels that had been the plaything waves. However, this type of structure is only used on the coasts of the Abyssinian Sea. This fact can only be explained by saying that the sea which bathes the coasts of China will join the Ocean." — Reinaud (Introduc- tion to the geography of Aboulféda) cites a similar passage reported by Abou-Zéid.

CHAPTER II

THE PHOENICIANS IN AMERICA

The Phoenicians were the best sailors of antiquity. Squeezed between the Mediterranean and the steep mountain range of Lebanon, they seemed invited to distant voyages by this sea, which cut out so many excellent ports on their coasts, and by these mon- tagnes which supplied them in abundance, for their ships, timber, iron and copper. Gum bread They lacked daily labor, and the soil of the region, thin and sterile, was not enough to maintain their multitudes which always increased, necessity forced them to expatriate. In vain did they build gigantic cities and houses with several several floors (1); they had to throw out the overflow of population. But the continent was closed to them. Assyrians, Egyptians, Persians, all the possessors of the land would have opposed their establishment on the mainland. By happiness the sea opened to their feverish activity, and this little people, disdained by their neighbors, will cover with their colonies the coasts of the Mediterranean, will advance to the bottom of the Bal- and the Persian Gulf, will circumnavigate Africa before Gama, and will perhaps discover America before Columbus (2).

(1) Strabo, XVI, 2. To<ja;5Tï) Ô'euavôp^a xsy^prjTai (Jt^/^pt xal vuv, wore TToXuopoçouç oîxouai Taç oix^aç. — Mêla, Geography, II, 7.

(2) MovERs, Dos Phônizische Alterthum (2nd volume, 2nd part). —Heeren, Politics and commerce of the peoples of antiquity. — Hoeper, Phoenicia and Chaldea (Collection of the Picturesque Universe).

It was in fact the Phoenicians who were the first to cross
the formidable passage of the Pillars of Hercules. Eraser all the
true navigators who fear competition, they had for
principle of giving way to their rivals in commercial matters-
cial. Driven by the Greeks, from counter to counter, since
the Aegean Sea to Spain, and reached by them in this
last country, they did not hesitate to move again and
to seek far away more profitable adventures and regions
more mysterious. They braved the dangers of the unknown sea,
which bathed the shores of their most remote colony, and
launched into the ocean, but not without hesitation. Here is how-
ment a poet, who worked on documents of Phé-
Nician, Avienus, spoke of these dangerous expeditions (1):

(1) Avienus, Ora maritima, v, 375.

Ultra has coluninas, propter Europœ latus,
Vicos and urbes incolœ Carthaginis
Tenuere quondam: mos at oHis hic crat
Ut planiore texerent fundo rates,
Quo cytaba tergum fusior brevius maris
Praelaberetur: porro in occiduam plagam
Ab his coliimnis gurgitem esse interminum,
Late patere pelagus, extendi salum,
Himilco tradit. NuUus hœc adiit fréta,
NuHus carinas œquor iUud intulit.
Desint quod alto flabra propellentia
NuHusque puppim spiritus cœH juvet;
Dehînc quod œthram quodam amictu vcstiat
Caligo^ semper nebula condat gurgitem,
And the death of nubilum persists.
Oceanus iste est, orbis effusi procul
Circumlatrator^ iste pontus maximus.
Hic gurges oras ambiens, hic intimi
Salis irrigator, hic parens nostri maris. . . .
.... Plenimque porro held tenditur salum,
Ut vix underlying arenas oculate.
Exsuperat autem gurgitem fucus frequens
Atque impeditur estus hic uHgine.
Vis belluarum pelagus omne internatat,
MuUusquc terror ex feris habitat fréta.

“Beyond these columns, along the shores of Europe,
towns and villages were once occupied by Carthaginians.
It was a custom among these navigators to build ships
flat-bottomed and wide-keeled which could cross the area

columns, on the west side, begins a boundless sea^
vast ocean that stretches far away without shores. No one has
ventured into these parts; no navigator has ever penetrated
this sea, where no wind pushes the ship out to sea, where no
breath of air does not favor the movement of the vessel. In addition, the air
is shrouded in fog like a veil, the sea is still-
days covered with mist, and a thick atmosphere maintains it
a cloudy day. This sea is the Ocean, the roaring Ocean
around the far edges of the world, the largest ocean
seas, whose waters form a belt around the shores; the Ocean
which flows into the inland sea and feeds this sea,
our own sea. . . . The waves that extend beyond have
usually so shallow that they barely hide the
sands of the bottom. The water is covered with a kind of kelp which
abounds in these parts: this humid vegetation stops the
currents. This whole sea is populated by enormous fish which
The terror lives there because of the quantity of monsters
sailors with which it is filled".

The Phoenicians faced these dangers. The Ocean became
soon as their domain; perhaps they even gave it to him
its name, if it is true that Ocean does not come from the Sanskrit Ogha
or ogh flow, torrent, water, or from the Greek coxuç, rapid, but of the
Phoenician Og which means ambient sea (1). Before Homer they
had already founded some colonies outside the strait (2). These
establishments suddenly took on an extension that nothing
could predict, and more than three hundred Phoenician cities

(1) HuMBOLDT, History of the geography of the new continent^ I, 33.
— PiCTET, Indo-European Origins^ p. 116.

(2) Strabo, XVII, 3, 8. — Scylax, p. 2.

rose as if by magic on the western coast of
r Africa. These were not improvised cities or simple
trading posts, but real cities. One of them
they, the city of Lixus, was even, according to tradition, also
important than Carthage. From these African ports left for the
discovery of numerous vessels. The names of the
leaders of two of these expeditions, Hanno who sailed along the coast of
Africa and Himilcon who went up that of Europe (1). Others
sailors, even more daring, took to the high seas in the direc-
tion of the West, and not only approached the various archipelagos
of the Atlantic, but perhaps still reached the
American continent.

The memory of these trips to America was not left to us
preserved; the Phoenicians, as true traders who are not unaware

their monopoly/They said nothing about the countries where they obtained their products
the valuable products that they then resold, and, moreover,
spread a thousand frightening rumors over these distant lands.
The terrible legends, repeated and amplified by credulity
Greek, on the heat of the torrid zone or the excessive cold-
sives of the pole, and on the guardian monsters of the sea, have, without
doubt, for origin of the Phoenician stories. They were not content
not to inspire terror; they ruthlessly sank the ship
of the imprudent foreigner who exceeded the reserved limits (3),
or, if they were not in force, they did not hesitate to
sacrifice themselves rather than reveal the secret of the road
followed by them (4). Yet they helped and supported each other.

{{) For Hanno's journey, see Geographi minores^ I, 1. For
that of Himilcon, VOra maritima of Avienus, in the Poetse latini minores.

(2) Strabo, III, 5, il. xpu:rrovTE; àicaoi xôv nXow.

(3) Id., XVIU, I, 19. Kotp'j(rfiov(orji Ôà xaiaTCOVToCfv. zi Ti; twv Çevwv ei;
IlapÔciS TzapoLTzkexKSsXiv t; £7:i '^ziÇkoLç.

(4) Id., III, 5, 11. Twv oï Pcoixàicov iTcaxoXouOovvicov vauxXrfpw xivi, onw;
xat opj'zoX voÎ£V Ta iynzopioL, cpdovco ô vauxXirjpo; §xwv èi; T^vayo; sçapaXs ttjv
vaov, snayotyoïv Ô'siç tÔv cwtov oXeOpov xai toÙ; s7;o{isvouç.

In the temple of Melcarth, at Garthage, these skilled traders
deposited the reports of their travels, which one could
call their logbooks, and they would tell their
compatriots the roads to follow, the dangers to avoid and the markets
to exploit; but this precious monument was destroyed by the
Romans and disappeared with Garthage itself. We know in fact,
with what jealous care the victors set about destroying
anything that could perpetuate the memory of their hated rivals.

Thanks to the Phoenicians' voluntary silence and hatred
systematic of the Romans, we therefore have no information-
exact information on these transatlantic voyages; but the Greeks,
who did not have the same motives against the Phoenicians
hatred that the Romans have preserved for us on these crossings
some interesting details, and, on the other hand, in America
even indigenous traditions and local memories
may provide unexpected insights into this subject.

The first problem to be solved is how far
the Phoenicians advanced in a westerly direction, and
what are the archipelagos or continents discovered by them (1).

It was from Palos, on the coast of Andalusia, that they left, ^n

direct to India: by a singular coincidence, a very
neighbor of Palos, Gades, was the starting point of the Phoenicians
for their excursions in the Atlantic. Gades was the great
warehouse of the Phoenicians in Spain. When the colonies
Mauritanians began to rival in importance with
this metropolis, real fleets crisscrossed the waves
hitherto untamed of the Ocean. Guided by their instincts
nautical, served by their temerity, the Phoenicians discovered
one after the other the archipelagos sown in the Ocean like
the arches of a gigantic bridge thrown by nature between the ancient
and the new world.

(1) Capital work of Lelewel, Die Entdeckungen der Carthager und

Their first station was in the Canaries, in these islands that
Antiquity known as the Fortunate Islands. The Canaries
are only one hundred and thirty kilometers from the mainland
and the Phoenicians made much longer journeys and
more dangerous, when they went for example from Spain to
Ireland, or ventured with simple boats on the coast
from Mauritania to beyond the Lixus River (1). It is on the
indications of Phoenician travelers that the Greeks knew
these islands and made them the home of heroes after their death (2):
but they do not appear to have stayed there, while the
Phoenicians most likely founded real colonies there.
When Juba of Mauritania, before the Christian era, composed
the numerous works, which together formed a kind of
inventory of the knowledge of antiquity (3), he noted that
These Fortunate Islands had once been inhabited and that there were found
frequently traces of human habitation, except at Ombrios.
These may be the remains of the destroyed Phoenician colonies
following some political revolution, of which the
memory. One of these islands was called Junonia, or at least the
Greek and Latin geographers, who described the Canary Islands,
have always referred to her by this name. Now, Tanith, the great
goddess of Carthage, responds to Juno, and geographers have not
probably just translated the Phoenician name.
Moreover, the poet Avienus (4), in his Ora Mariiima, composed

Griechen auf dem Atlantic Ocean. – Karl’s aHemande translation
Knight, Berlin, ^ 831.

(1) Strabo, 11, 3, 4. TouTO'j; hï i:Xçtv [x^xpt xou Ai?ou TiQTaaoO" ri^X
TTjv May»pou5iav àX'.£uo|jL£vou;.

(2) Homer, Odyssey^ IV, 563. – Hesiod, 168. – Pindar, Olympics^
H, 178 and fragments of the threnes. – Cf. Plutarch, Life of Sertorius^ 8.

(4) Avienus, Ora maritima, 162.

.... Post pelagia est insula

Herbarum abundans, atque Saturno sacra.

Sed vis in illa tan ta naturalis est^

Ut si quis hanc in navigando accesserit,

largely based on Phoenician travels, gave us,
about the explorer Himilcon, the very recognizable description-
rise from the Tenerife volcano. "Outside the columns
Hercules is an island dedicated to Saturn. Nature is shown there
in a formidable manner, because, when a ship approaches it,
the waves of the sea surrounding it are raging with impe-
tuosity, shake the island, and make it shudder with terror, while
that the Ocean retains the calm of a lake >>. It therefore seems that
The Phoenicians considered the Canaries as one of their
commercial stations.

We will nevertheless speak with the greatest reserve
alleged Phoenician inscriptions found in the Canary Islands.
In 1862, a German, Doctor Karl von Fritsch, had
reported several strange characters engraved on a rock of
Belmaco in Palma Island. In September 1873, ^don Aquiliiio
Padron, priest of the Cathedral of Las Palmas, discovers
live on the island of Iron, south of Valverde, in a deserted site
said of the Letters, mysterious characters engraved on a
ancient basaltic lava flow, very porous, but whose
surface was smooth over a length of more than four hundred
meters. Towards the end of 1875, the same priest found other
more complete and more important inscriptions in the ravine of
Gandia, not far from the site of his first discovery.
Sabin Berthelot, French consul in Sainte-Croix de Tenerife,
hastened to communicate this double discovery to the
Geographical Society of Paris, and made it the subject of an important
memory (2). "I find there," he wrote, "the type of ins-

Mox excitetur prope insulam mare^
Quatiatur ipsa, et omne subsiliat solum
AUe intremiscens; cœtero ad stagni vicem
Silent Pelago.

(1) Karl von Fritsch, Reisebilder von den Kanarischen Insein (Mitheil-
one of Petermann^ 1857).

on volcanic rocks in the Canary Islands (Geographical Society of

Hebrew, Phoenician or Carthaginian ideas, but I
also see many other strange, unusual signs: all these
variants, all these new things confuse me." Some
of these characters resemble in fact the Phoenician letters,
but they are, so to speak, thrown at random. Some,
the most remarkable ones are as if isolated, while others,
written in sequence, sometimes horizontally, sometimes vertically,
are confused among irregular signs. Whatever
may the good will and fertility of imagination of the decipherers be∗
brothers of inscriptions, it is impossible to unravel an alphabet
any through such confusion. If we had not
that this proof of the stay of the Phoenicians in the Canaries,
we should immediately give up supporting our opinion, because
the reported inscriptions remain undecipherable until further notice.
brittle. It is the concordance of ancient traditions and,
unanimity in the geographical relationships that allow us
to advance that the Phoenicians knew and undoubtedly colonized
this archipelago; but so far the material evidence of
their stay is absolutely lacking.

The same uncertainty surrounds the Madeira archipelago. These islands
yet are hardly further from the coast than the Canaries,
and the currents also push ships there. It has been claimed
that they corresponded to the Hesperides of antiquity, that is to say
to tell the Sunset Islands, to these islands which have changed so often
of place in ancient geography, as
knowledge and discoveries were expanding; but the
Phoenicians were never presented as the discoverers,
and even less like the colonizers of the Hesperides: in
speaking of the likelihood of their trips to Madeira Island,
we are therefore only putting forward a simple conjecture.

We will be more assertive for the Azores, which on the contrary-

Paris, February 1875). — iD., New discovery of lapidary inscriptions
to Vile de Fer (Id., Sept. 1876). — 1d., Canarian Antiquities^ p. 129-181.

TI 4

ment to Topiaion received, seem to us to be these famous
Gassiterides or Tin Islands, on the position of which we have
much discussed. Herodotus is the oldest of the authors who have

In Europe, he cites Eridanus where amber comes from and the Gassiterides where tin is extracted, but he admits that he knows nothing positive on these regions, and cannot affirm anything, except that Eridanus is a river, and the Gassiterides an archipelago, and that amber and tin i are products of these distant lands (1). Strabo is well more explicit (2): “The following Gassiteride Islands are at number ten, all very close to each other. They are found by advancing north into the open sea from of the port of Artabres. Only one of these islands is deserted, in all the other inhabitants are dressed as great black coats, which they wear over long tunics heels, tightened by a belt above the chest, this which, together with the stick that they always have in their hands when they walk around, makes them look exactly like vengeful furies of tragedy. They generally live off the produce of their herds, in the manner of nomadic peoples. As for the products of their tin and lead mines, they trade them, as well as the products of their livestock, against pottery, salt, and copper or bronze utensils that foreign merchants bring them. In principle, Phoenicians from Gados were the only people who sent ships to trade in this island, and they carefully hid from all the others the road which leads there... By dint of trying however, the Romans ended up to discover the route to these islands. It was Publius Grassus who he passed by first and, as he recognized the thinness veins and the peaceful character of the inhabitants, he gave all

(1) Herodotus, II, 115. Ojtê yr^ayj; oio« KaaaiTepiôa; eouaç, ex Toiv c> xaaatTepo; f^fity 90 will go.

(2) Strabo, III, 5, 11. Translation Tardieu, t. I, p. 281.

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indications that can facilitate the free use of these areas^ further from us than the coast of Brittany is. Diodorus Siculus (1) simply points out that "the The richest tin mines are in the islands of the Ocean, opposite of Riberia, and above Lusitania, and that they are called for this reason the Gassiterides Islands." Pliny Tancient (2), in the chapter he calls islands of the Atlantic Sea, lists the

The other geographers, Solin (3), Dionysius (4), the commentator
of Eustathius (5), and Nicephorus Blemmydas (6) confirm these
information, and all, without exception, describe separately
the Gassiterides Islands and the British Archipelago.

'From these various texts, it is permissible to conclude that the Gassi-
Terides are islands, that there are ten of them, that they are
are located in the north of Spain and several days' sailing
gation of the continent, that they once contained mines
of tin, but that these mines are exhausted. Now, as we have
claimed to find the Gassiterides sometimes in Galicia, sometimes
in the Armorican peninsula or in Gornouailles, or
still in the small islands that border the coasts of France and

(1) Diodorus Siculus, V, 38.

(2) Pliny, Hist. natural^ IV, 36. Ex adverse Celtiberiœ complures sunt
insulœ, Gassitérides dictas Graecis, a fertilitate plumbi. — Cf. Id., XXXIV, 47.

(3) Solin, 23. Gassitérides insulae spectant adversum Geltiberiœ latus:
fertile plumbi.

(4) Dionysius, Geographi mi7iores^ t. II, p. 139, v. 561.

ocuTap Gtu 'axpr^v
IpTjv, TJv iyfinoM<5i xdpr^^/ £{jl£v Eupw::£iV^$,
Nrjdouç, EaTzIpiÔaç, TOÔt xaaatTepoio YevsôXr^,
/ Aîpvsiot va^oudiv ayautov TcaîSsç Ipripwv.

(5) The commentator of EusTATHE (Id., p. 337) is content to add that a
of the Gastérides is deserted, and that Tétain is found, not at ground level,
but in mines.

(6) Nicephorus Blemmydas (Synoptic Geography^ id., p. 462), reproduced
the text of Dionysius, but carefully detaching the Gassiterides from the archipelago
British.

i

from England, especially the Isles of Scilly, we
we only have to investigate whether these various positions meet the
ancient descriptions.

The promontories of Galicia and Armorica owe everything
first be removed, since they are not islands. It will be
the same for Gornouailles, despite the powerful authority

capes such as Bolerium (Lands'end), Dumnonium and
rOcrinum (Lizard), separated by deep gulfs, could
be taken for islands by foreigners (1). As well as these
promontories are not several days from the continent,
since they are part of it, and, even today, we find there
tin.

The islands off the French coast will also be excluded. Without
no doubt they are islands, and they are several days away
of navigation in the north of Spain; but there are more than
ten, they are far from each other, finally and above all
They never produced tin.

The Isles of Scilly, on the other hand, form an archipelago. They
are in the north of Spain, very close to each other;
They produced and still produce tin. Also, good
many geographers, seduced by these connections, have not
did not hesitate to conclude that the Isles of Scilly corresponded to the
Gassiterides. They had forgotten that there were only ten of them.
Gassiterides and that the Isles of Scilly are much more numerous;
that they were only approached after a journey of several days,
while the Isles of Scilly are within sight of the English coast. Re-
Finally, let us note that Diodorus, listing the tin mines

(1) D'Anville, Géographie^ t. lî, p. 103: "We have every reason to believe that
It is to the point of Tisle Britannia that the Gassiterides must be referred, and,
without limiting itself to the small islands or rocks of Scilly or Sorliçigues, understanc
under this name of the promontories which, separated by indentations of the sea
the end of the continent, could be taken by foreigners arriving in
these parts for isolated lands".

known in his time, cites those of the Gassiterides, then those
of Great Britain and particularly of Ictis: would he have said-
distinguished these two production centers, if the Gassiterides had
actually corresponded to the Isles of Scilly (i)?

Where else can we look for the Gassiterides, if not in the Azores, like
did not hesitate to do so the great cosmographer of Nuremberg,
Martin Behaim, who, in his globe of 1492, designated this
archipelago under the name of Azores or Gatherides? The Azores, in
in fact, are in every way consistent with the authors' description
former. There are ten of them (Sainte-Marie, Saint-Michel, the
Ants, Terceire, Saint-Georges, le Pic, Fayal, Graziosa,
Gorvo, Flores), close to each other. It is necessary to
approach, whether we leave from Spain, France or England,
several days of navigation. Finally the tin mines, of which one
found in several places the trace, have ceased to be pro-

Publius Grassus, Gesar's lieutenant, undertook to discover them.
Some characteristic details have even survived to this day.
Today: Azoreans still wear the same costume as in the
time of Strabo, this costume which made them resemble "the
vengeful furies." The large black cloak with which they wrap themselves-
loping has even become so important to them that
peasants delay their marriage until they have bought
this essential piece of their clothing (2).

It seems that the first Europeans who landed in the
Azores, at the time of the great maritime discoveries, met-
found on the ground some traces of the Phoenicians' stay;
but these testimonies are highly questionable. Thus, according to a

(1) DioDORB OF Sicily.

(2) D*AvEZAC, Islands of Africa (Conclusion of the Picturesque Universe) and ip. 52:
“We wear a coat in all seasons. It’s such an important item
for the personal consideration that one often sees a peasant defer his
marriage until he is rich enough to buy this essential piece of
his costume.

tradition whose authenticity is not confirmed by anything, the discoverers
Portuguese are said to have found in Gorvo, on the summit of a mountain-
tagne, the statue of a man riding a horse without a saddle, the
head uncovered, left hand placed on the horse's mane,
the right hand extended towards the West (i). Could this statue be
of Phoenician origin? The rider extending his hand in the
direction of America would it be one of these effigies of Hercules
Tyrian, whom the Phoenicians loved to erect in their highest
distant counters as a mark of possession?
Some scholars have not hesitated to affirm it: Have they therefore
forgotten that the Phoenicians did not like to show to the people
rivals the path to the countries they had discovered? Besides
none of Columbus's contemporaries spoke of this statue,
and yet they carefully record the trunks of exotic trees
or the corpses of unknown races thrown on the coast of the Azores.
Neither Behaim (2) who stayed a long time in the archipelago, nor
Barros (3), nor Grynœus (4), nor Ortelius (5), nor the cartographers
or cosmographers of the 16th century are no longer explicit on this
regard. Perhaps we will find the answer to the riddle in a
modern description of the Azores. According to Boid (6), one of the
Gorvo promontories would present the shape of a person
whose hand is stretched out towards the west. The equestrian statue is
therefore reduced to a natural phenomenon, and it is only after
the discovery of America in the 15th century that we imagined
give the rock of Corvo its mysterious meaning. Thus

(1) Fabia y Souza, Historia del regno de Portugal^ ed. 1730, p. 258:
“... In the cumbre of a mountain there is a status of a humbre puesto
A cavallo en pelo. . . senalando al poniente”.

(2) JoMARD, Monuments of geography^ plate 52, World map of
Behaim.

(3) Barros, Asia, dos fectos que os Portuguezes fizeram no descobrimento
The Conquest of the Mares and Terraces of the Orient (1552).

(4) Grynaeus, Novus orbis regionum ac insuf^rum veteribus incognita-
jrum, tma cum tabula cosmographica (1532).

(5) Ortelius, Theatrum orbis terrarum (1570).

<6) Boid, Description of the Azores (1835), p. 316-318.

would fall of itself this alleged proof of the stay of the
Phoenicians in the Azores.

We will give more confidence, but not yet
absolute confidence, to the curious information given by
Thevet, the cosmographer of Henry II, who visited the Azores in
1554. In his Universal Cosmography (1), he speaks of caves
located on the seaside on the island of Saint-Michel. We entered
through an opening five to six feet in diameter. The first
explorers expected to find treasure there, "but we
found nothing there, except two stone monuments,
each of which was no less than twelve feet long and
half, and four and a half or so wide. Those who have seen
the said monuments, built quite rustically, assured me
there is no appearance of writing, nor of any other mark of antiquity,
but the portrait of two large snakes, which were around
of the said monuments, together with some Hebrew letters
four fingers tall and so ancient that they can hardly be
where we can read: however a Godmother, native of Spain, son
derJew, a man versed in languages, painted them as I tell you
represents them here... and these letters were at the top of the said
monuments, at the bottom these two other words..., the interpretation
which I postpone, leaving it to those who profess to
this language." Thevet ends by saying that several
accidents occurred, and the cave was walled up so as not to
see itself renewed.

The improbabilities of this story will have been noticed and regretted
that the author of the Cosmography did not judge about us
indicate the exact position of the cave, nor the year in which it was walled up.
Let us note, however, that the Phoenicians loved to build

Phoenicia, has found real necropolises, dug in the
rock, in Djebel, in Amrit, and especially in Mugharet-Ablon. In addition

(1) Thevet, Universal Cosmography, book. XXII, p. 1022.

Snakes are a very oriental ornamental motif. Finally
the characters depicted in Thevet's work resemble
to Semitic characters. Humboldt (1) had communicated them
to an orientalist scholar, Wilken, who, while regretting that the
copy was not more exact, tried to interpret them and believed
to be able to read Taal or Baal, ben Marthar Baal, or Mathald Baal
These are well-known Phoenician words. How much is it then?
It is unfortunate that Thevet is so completely devoid of criticism,
and that the entrance to this walled cave has not yet been found
so wrong!

The discovery in November 1749 of Phoenician coins
in Corvo perhaps raises fewer objections. The backwash of
waves in a storm had uncovered a large vase
broken containing a quantity of coins. They were carried in a
of the island's convents, and the curious shared them. Nine
of them were sent to Madrid: they were made of gold or
made of copper and bore the imprint of a horse's head or a
whole horse. The drawings were published in the
memoirs of the Gothenburg Society. Humboldt (2) who
compared to the Phoenician coins found in large numbers
in the Baltic and kept in the king's medal cabinet
of Denmark, noticed a great resemblance between these
coins of such diverse origins. He almost concluded
that they had been lost by one of the Phoenician traders,
that the tin trade attracted to these parts. Let us admit
nevertheless that the material evidence of the stay of the Phoenicians
in the Azores deserve confirmation, and that it is above all the
descriptions of ancient authors that allow us to move forward
that the Phoenicians may have known this archipelago.

Also, what would confirm us in this opinion is
that they appear to have advanced much further. They have, in

(1) Humboldt, Geography of the New Continent, vol. II, p. 243.

(2) Humboldt, id , p. 22.

in fact, known as the Sargasso Sea which begins off the coast of

hour, they reported the existence of these floating algae beds and the Greeks had as an echo of these relations. Scylax of Garyandie talks about it in his Journey. “We cannot sail beyond Cerné, he said, because the sea is embarrassed by vase and herbs (2)”. Aristotle was aware of the difficulty of navigation in these parts, because he signals it in his Treatise on Meteorology (3). The anonymous author of the Irai té des Wonders is very explicit on this subject: “The Phoenicians of Gades who sailed beyond the Pillars of Hercules, he writes, were driven by an east wind, and, after four days of march, arrived in deserted regions, full of kelp, where they found ^ons in abundance (4) ». Theophrastus, in his History of Plants (5), also speaks of Sargassum, whose strength and grandeur he admires: "The algae," he says, "grows in the open sea beyond the Pillars of Hercules. She reaches, apparently, gigantic proportions such as length and as width." Avienus, finally, in his tradition of the Periplus of Himilcon (6), mentions the Sargasso Sea. "Above

(1) Gaffarel, The Sargasso Sea (Paris Geophysical Society, 1872>

(2) Scylax (Geog. minores). KepvTj; ôà vTjaou Ta srsxEiva ouxsti hxi TiXcoTà 8tà ppayuTr^Ta OaXaxTrjÇ xai 7:r,Xou xai çCîxou;.

(3) Aristotle, Meteorology^ 11, i, 14.

(A) De mirabilibus auscultationibus (Edit. Didot, p. 106). 4>otvixa; where; xaxotxo'jvTaç "zk Fâc^sipa xaXoujjLSva sÇto TiXsovTaç HpaxÀsîojv orr^Xàiv à::r^-îatiiTT; avE[jLbj f^^xàpa; TETxapaç TzapaYivEoOai eîç xiva; tottou; lpr[[jLOu;, ©jxoj; TrXïJpÊtç, Iç'ftiv £upiax£a6at uTUspPaXXov Oûvruv rX^Oo;.

(5) Theophrastus, Hist. plantarum, IV, 7. rivs-ra^ 8ê tô (pùxo; kv (xàv xr^ eÇco TÛv aTTjXûv HcaxXEicov OaXacaarj, Oajfjia z(xô [Ltytdo^, ciiç çaai, xat TO ;:ÂaTOç, [jlêÎî^ov eoa raXataTtaîov.

(6) Avienus, Ora maj-itima, V, 403.

Exsuperat autem gurgitem fucus frequens
Atque impeditur estus hic uligine.
Sic nulla late flabra propellunt ratem.
Sic segnis humor oequoris jugri stupet.

from the waves rise numerous algae, which, by their inter-crossing, form a thousand obstacles. No breath pushes Forward the ship. The waves remain motionless and lazy. A large quantity of seaweed is sown on Tabîme and often it stop the movement of the vessels, which they hold back as with rushes.

Were the Phoenicians really stopped in their
expeditions by the mass of floating sargassum, or
did they, as is their custom, exaggerate the dangers of navigation?
gation in these areas to keep foreign vessels away
gers? We will believe it all the more readily since, according to the
tradition, they would have even crossed the Sargasso Sea and
would have approached America.

Two Greek writers. Anonymous author of the Treatise on
Marvels, and Diodorus Siculus, have indeed spoken of a great
island, a real continent located outside the Pillars of Hercules,
several days' sailing from the mainland, where the
Phoenicians were said to have been driven by the storm. Like these
passages are curious, we will quote them in their entirety.
Here is the first (1): “In the sea which extends beyond the
Pillars of Hercules, it is said that the Carthaginians discovered-
green a desert island. It was covered with forests of species
varied, crossed by navigable rivers, fertile in
productions of all kinds and several days away from
navigation. The Carthaginians, attracted by the fertility of the soil,
made frequent trips. Some even settled there.
but the senate of Carthage threatened all with the ultimate punishment
those who would henceforth emigrate to this island." He wanted to
at the same time stop the emigration which was taking on too great proportions-
tions and reserve for themselves, in case of misfortune, a secure retirement”.

Adjicit et illud plurimum inter gurgites
Exstare fucum, et soepe virgulti vice
Betinere puppim.
(\) De mirabilibus auscidtatioynhus^ edit. Didot, p. 88, § 84.

Diodorus expresses himself in these terms (1): "On the side of Libya, we
finds an island in the high seas, of considerable extent,
and located in the Ocean. It is several miles away from Libya
days of navigation, and located in the West. Its soil is fertile,
mountainous, not very flat and of great beauty. This island is
crossed by navigable rivers. We see many
gardens planted with all kinds of trees and orchards crossed
by freshwater springs. There are houses of
sumptuously constructed countryside, and whose flowerbeds are
decorated with flower-covered cradles. This is where the inhabitants
spend the summer season, voluptuously enjoying their goods
that the countryside provides them with in abundance. The mountainous region
The wood is covered with thick woods and fruit trees of all sizes.
species; the stay in the mountains is embellished by valleys
and numerous springs. In a word, the whole island is well watered
of fresh water which contribute not only to the pleasures of
inhabitants, but also to their health and strength... The air is there

in abundance for most of the year. Finally
This island is so beautiful that it seems rather the happy abode of
few gods than that of men. Formerly it was unknown to
because of its distance from the continent and this is how it was
discovery. The Phoenicians exercised from all antiquity a
extensive maritime trade. They established a large number
of colonies in Libya and in the Western countries of Eu-
rope. Their enterprises were very successful, and, having
having acquired great wealth, they attempted to sail beyond
from the Pillars of Hercules, on the sea called Ocean....
While they were sailing along the coast of Libya, they were thrown
by violent winds far out in the ocean. Beaten by the
storm for several days, they finally landed on the island
which we have spoken about. Having learned of the wealth

(1) Diodorus Siculus, V. 19-20. Translation Hoefer, II, p. 19-20.

From the ground, they communicated their discovery to everyone.
This is why the Tyrrhenians, powerful at sea, wanted
also send a colony there; but they were prevented from doing so by
the Carthaginians. The latter feared on the one hand that too much
a large number of their fellow citizens, attracted by the beauty of
this island, did not desert their homeland; and from the other they looked at it-
served as an asylum in case something happened
woe to Carthage; for they hoped that being masters of the
sea, they could transport themselves with all their families
in this island which would be ignored by their conquerors".

What is this wonderful island? Has it never had a rea-
only in the imagination of the philosopher and the historian (1)?
Certainly the author of the Treatise on Marvels recorded in his
work of many absurd legends, and Diodorus has too often
preserved, as historical facts, mythical traditions
so that we do not weigh his testimony with the greatest
great rigor; but, on the other hand, pseudo-Aristotle has
given many precise details on this island, and Diodorus has
describes the picturesque beauties with too much enthusiasm-
to be ordered. One would think one was reading the illustrated stories
of the first travelers of the 16th century, who landed at
Brazil or Mexico. He seems to have experienced the emotions
delicious which our fathers were seized with when Bougainville,
in the last century, showed them Tahiti, New Cythera,
emerging from the bosom of the waves with its crown of palm trees and its
flower belt. Without stating anything yet, let us therefore admit
that the Phoenicians discovered a large island beyond the co-
Hercules islands, several days' sailing from the con-
held, that they made many trips there and that they were
very jealous of retaining exclusive possession of it, in order to

(1) Such was Montaigne's delight. Essay, l, 30. Of the Cannibals: '< Gesture Aristotle's narration also has no agreement with our new lands." — So also thought Beckman, the most erudite commentator on the treatise. De mirabilibus auscuUatioràbus.

transport, if necessary, them and their families, as well that the Dutch thought for a moment of emigrating to Batavia, when the army of Louis XIV threatened Amsterdam: he told us The position of this island remains to be determined.

Gosselin (1) claimed to find it in Porta Venture or Lancerote, Heeren and Hoefer in Madeira; but the reasons that they claim are mediocre (2). Never the Canaries or Madeira never had navigable rivers; these archipelagos never were not taken for continents. Could it be that the des- Description of this island, although fabulous, indicates a vague knowledge of America (3), or would we believe with Horn (4), with Landa (5), Ordonez (6y, Cabrera (7), Bochart |8) and some other scholars that this island corresponds exactly to the new continent ?

Certainly, it would be imprudent to assert, as one of these scholars, Robert Comtaeus (9) that the whole of America has was populated by the Phoenicians; we will not distinguish either plus, as Horn believed he had to do, three major emi-

(1) Gosselin, Research on the systematic and positive geography of old.

(2) Heeren, Trade in Antiquity, trans. of Suckau, vol. IV, § 5.

(3) Wesscling, in his Commentary on Diodorus, expressed himself in these terms: terms: a Fabulis adfinia sunt quœ de hac insula produntur; id tamcn indicantia obscuram hujus regionis, quam Americam vocamus, famam in Carthaginiensium navigationibus ad veterum aures dimanasse”.

(4) lIoRN, De originibus AmeriraniSy p. 19.

(5) Landa, Relatioji of things of Yucatan^ translation Brasseur de Bourbourg.

(6) Ordonez, Historia de la creacion del cielo y de la tierra.

(7) Cabrera, Description of the ruins of ancient city discovered near Palenque.

(8) BocuART, Phateg vel Canaan^ p, 645: “Vel nusquam est hœc insula, vel una est ex insulis novi orbis, aut pars aliqua Brasilite, quam, littoribus

(9) Horn, open. cited, p. 19. “Sententia ejus est: Americanos omnes a Phœnicibus ortos, et unam banc gentem vastum illum orbem et habitare et detexisse, ita ut ex ab'is provinciis nulli ante Hispanos loan Pbœnices eo venerint.

Phoenician invasions in America (1), the first under the direction of Atlas, son of Heaven and brother of Saturn, who gave his name to the continent, to the sea, and to the inhabitants of the country; second as reported by pseudo-Aristotle and Diodorus; the third finally in the time of Hiram and Solomon; we will not admit the opinion of Cabrera, who fixes h The time of the First Punic War the date of the first Carthaginian immigration to America (2): these assertions belong to the realm of fantasy, and, by dint of har- Goddess, almost fall into ridicule. Let us be content to list the main reasons which drove the Phoenicians in the western seas and the probabilities of their voyages in the direction of America.

It is already known that three hundred Phoenician cities prospered both on the west coast of Africa (3). Their inhabitants had to endure long and interminable struggles against the indigenous peoples, Peresians or Nigritians, as well as Our settlers in Senegal are repelling the incessant attacks of the Toucouleurs or Bambarras, and they ended up succumbing in this unequal struggle. Not all perished in the war final. Some remained in the country as slaves or of allies. We thought we found their descendants in this strange population of the Boobies of Fernandopo, who live apart, without to mix with Europeans or blacks and whose language does not re- does not resemble any neighboring language and presents in- times with Asian idioms (4). The others climbed on their ships and sought a new homeland. The Atlantic

(1) HoRN, id., pp. 20, 92, 91.

{'2) Cabrera, quoted by Abbot Domenech (American Review, 2nd series. No. 2, p. 102).

(3) Strabo, XVII1,3, 3. 'Ev law; iÇfi; xdX-oi; xaioix'aç Xs^edlat ::a).a'a; Tupicov, aç IpfjjjLOu; eivat vOv, o-ix sXainrovcov r^ Tpiaxoi^wv roXswv, aa o'. ^tapouCT^oi xal ol NifpÎTai èÇsTUopOriaav.

(4) Thiercelin, Journal of the Whaling Company, and Bulletin of the Society of geography of Paris (June 1867).

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opened before them and their sailors had ventured into
several times. They took the risk in turn and settled
in the continent glimpsed by their explorers. Otherwise,
How to explain the sudden disappearance of three hundred cities
and the annihilation of a civilized population that would have left no
no traces on the ground, no memories in history?

We know on the other hand, from the testimony of Pliny (1),
that the Canaries were deserted when the Romans landed there-
wandered, and yet they encountered ruins of buildings there. Where
So where did these island Phoenicians go? It is unlikely
whether they headed towards the Gallic or Spanish coasts,
since they were fleeing the Romans, and Gaul and Spain
were already partly Roman lands. They certainly would not have
sought refuge precisely in the country of their oppressors-
sisters, as the open sea opened up to them. They lasted,
also, embark on their ships, and search beyond
the Ocean another homeland, which could only be America.

America was therefore the only asylum open to emigrants.
Phoenicians from the African coast or the Atlantic archipelagos.
It is true that we do not know the location or fate of these
new colonies, and the exact Polybius {'2) does not speak of this&
establishments, he who records with such care everything that
interested the trade of Carthage. The existence of these colonies
transatlantic was nevertheless affirmed by a tradition that
the Greeks knew vaguely, as did our sailors
are not unaware that we once possessed Canada and a
part of Hindustan. If the Phoenicians were not more
explicit, it is that they were prevented from doing so by their prudence
commercial and above all by the extraordinary tenacity with
which the Romans made disappear everything that reminded them of their
memory.

(1) Pliny, Natural History^ VI, 32.

(2) Polybius, in the thirty-fourth book of his history, of which only;
only fragments, § 3.

M FIRST PART. — THE PRECURSORS OF COLUMBUS.

Let us ask America itself. Perhaps it has con-
served some trace of the stay of the Phoenicians some inscription-
tion, some monument, some debris of their religion or
of their language.

In the 16th century, when the Spanish and other Europeans

of the new continent who enjoyed a rela-
advanced, the natives welcomed them eagerly-
sement, almost like brothers whose return they were waiting for.
All American traditions indeed, without exception,
indicated the East, that is to say the ancient world, and not
the West, that is, Asia, as the cradle of the ancestors.
So, in Mexico, Emperor Montezuma, when he had his
first interview with Cortes, gave him the following speech, that
the Conquistador carefully preserved in one of his letters-
tres (1) to Charles Quint: “For a long time we have known by
the titles that our fathers left us, that neither I nor any
inhabitant of this country are not native to it; we are
foreigners who came from far away under the banners of a king, who
returned to his country after the conquest, and who was so
long to return to Mexico, that his subjects had already
formed a large population upon his return. This king
wanted to bring his subjects back with him, but they did not consent
to follow him and even less to receive him as master. He left
alone, and assured us that one of his descendants would come to
subjugate the country. According to the point of the East of which you speak
come, according to all that you tell us about the king who
sent here, we believe all the more firmly because it is
our natural king, whom you add that he has long since
heard about us. We are sure that you have not
Don't fool us: you can therefore be assured that we will
let us recognize as master, as representative of the great king

(1) Fernand Cortès, Letter U to Emperor Charles V. Translation
Valley.

that YOU tell us, and that we will obey you; you can
order absolutely in all the country that belongs to me, and
everything we have is at your disposal." The unfortunate man
sovereign was so convinced of the legitimacy of the rights of
newcomers that he tried to convince his own
subjects. When he was forced to recognize his impotence and
to yield to the superiority of European weapons, here is the
speech he gave to the Mexicans to propose that they accept
the suzerainty of Charles V (1). "As well as I, your
predecessors have taught you to know that we are not
unnatural to this region. They first came from a
distant land, led by a leader to whom they were subject.
A long time later this chief returned and found that our ancestors had
married the women of the country, and had built cities which they
had populated with their numerous posterity. You also know
that they refused to accompany him when he left for his
country, and even to receive him as overlord of it. Then
he left, threatening to return with forces or

to obedience.”

We will have noticed the singular resemblance that this presents
discourse with the tradition reported by the pseudo Aristotle, and
according to which the Carthaginians were not to inhabit the island
Wonderful, for fear of forgetting their homeland. It is true that the
Pseudo Aristotle does not report that the colonists refused
to obey, and that Montezuma did not indicate the country from which this
people, nor the time of their emigration, but the traditions
Mexican women are unanimous in declaring that these foreigners were
white, bearded, very industrious, and that they had to one day or
the other to return to subdue the country (2). Two of these traditions

(1) Antonio de Solis, Conquest of Mexico^ translation by Thoulza,
t. II, p. 187. — Cf. Pierre Martyr, Décades, IV, 6.

(2) Cf. IxTLiLXOCHiTL, History of the Chichimecs (Ternaux translation-
Coropans, p. 3): "From what we see in the stories of the Ulmecs and

deserve a special mention: the first is that of Quet-
zalcohuatl, and the second that of Votan.

At an unknown, but very remote time, about twenty
leaders, obeying the supreme command of one of them,.
named Quetzalcohuatl, would have landed, mounted as they were
on several ships coming from Test, to Panuco, a large inland port-
laughing, located on the river of the same name, which flows into the
Tampico. They were of good appearance, dressed in long clothes
"black fabric, which opened in front, white in complexion and
wearing long beards. Well received everywhere^ these foreigners
arrived in Tulan, the capital of the country, and paid for the hospitality
that they were given by teaching the natives a thousand secrets
industrious in working metals and carving stones.
This is how the Franciscan Bernardino speaks of Quetzalcohuatl:
of Sahagun (1) who collected with such care, and in the
early years of the Spanish occupation, traditions
Mexicans. "Quetzalcohuatl was esteemed and held as God. Qn
worshipped him in Tulan since ancient times. His temple
very high had a staircase whose steps were so narrow
that a foot could not fit there. His statue was still lying down
and covered with mantas. His face was very ugly, bearded, and the
elongated head. His subjects were all workers in the arts
mechanical, very skillful in working the green stone called
chalchinitl, to melt silver and to do many other things in
this kind. These professions all had their principles and their origin

canoes, and landed in the country of Potouchan, where they settled, as well that on the banks of the Atoyoc River, which flows between Puebla de los An-Geles and Cholulan. Clavigero, Storia antigua del Mexico, I, Uô. — Veytia, Ancient History of Mexico, XIII. — The latter affirms that these foreigners, coming from the East, landed in the bay of Vera Cruz. Brasseur de Bourbourg, in his History of the Civilized Nations of Mexico and Central America, gathered a large number of testimonies con-consistent in this regard.

(1) Sahagun, History of New Spain (Jourdanet translation), III, 3, p. 202.

in Quetzalcohaatl, who owned stone houses precious called chalchinitl, or made of silver, mother-of-pearl red and white, in turquoise and rich feathers." The new The landed veaiix therefore seem to have learned the industrial arts to the natives. It was they who taught them the various dyeing processes, processes to which precisely the Phoenicians always excelled "They sowed and they reaped, writes Sahagun, cotton of every color, red, scarlet, yellow, whitish brown, green, blue, black, orange and fawn". After having stayed in various regions, Quetzalcohuatl and his companions-The gnons prepared to return home, but were not allowed to leave only on condition of "leaving here the art of melting silver, to work with stones and wood, to paint, to make works in feather, as well as many other crafts" (1). Again did they have to promise their return (2) and leave only in convoys? successive.

This is the tradition: Foreigners who came by sea, and from east side, stayed for some time in America, learned to the natives of trades they were ignorant of, and disappeared after having promised their return. This tradition is found, with some modifications, in all states of America central (3). It left deep traces in the imagination popular, because, in the early days of the Spanish conquest, the Mexicans took Cortes' companions for descendants

(l) Sahagun, open. quoted. Liv. III, § 13, p. 218.

v2j IxTLiLXOOHiTL, History of the Chichimeques, translation Ternaux-Gom-paiis, p. 0: u On leaving this nation, Quetzalcohuatl told them that in a time to come, he would return and his doctrine would be received; that then their children would be lords and possess the country, but that they and their des-"The latter would experience many calamities and persecutions."

{3} Torquemada, MoTiarçuia Indiana, IV, 14. — VI, 24. — Gomara,, Chronica of New Spain, § 222. — Landa, Relation of the things of the

that the race of this country came partly from the west, partly from the east." — CoGOLLUDO, Historia de Yucathan^ liv. IV, § 3, p. 17G. — Prescott, V.on- Quest for Mexico, Pichot translation, vol. 1, p. 48, 231.

•r(M^,

of this Quetzalcohuatl, whose arrival they were still awaiting. He took many years and many cruelties committed by the conquerors to disabuse the natives. Still do not renounce- did they not give in to their hopes. They consoled themselves with their oppression, while awaiting the return of this benefactor of their race: just as the Portuguese waited a long time for their king Sebastian killed at Alcazarquivir, just as the Jews wait still their Messiah. Even today, this belief is so deeply rooted in the minds that, during the royalty Maximilian of Austria's short-lived reign, their superstition was exploited to represent to them this young man with pale complexion, in the long run beard, and coming from Test, as the one who was to realize their chimerical hopes.

What is the eastern country from which Quetzalcohuatl and his companions? Ordonez, Juarros, Moraës, Clavigero, Ca- brera (1) and several others claim that immigrants were Phoenicians. They point out the black color of the clothes of these foreigners, and compare it to the black clothes that the Phoenicians of Gades and the Cassiterides wore. They recall that the great Phoenician industries were those of ornamentation, chiseling, dyeing, and maritime constructions, which the Americans learned from these foreigners. They finally demonstrate that a single people in antiquity, the Phoenician people, were capable of undertaking such dangerous crossings as that of the Atlantic. We We will not pronounce ourselves so categorically, because it is strong

(1) These authors are all cited by Brasseur de Bourbourg, in his His- Directory of the Civilized Nations of Mexico and Central America, I, 17. — See also Horn, De originibus AmetHcanis, p. 56. — Landa, Relation things of Yucatan^ p. 354. — Torquemada, Monarquia Indiana. This The latter thought that Haiti was first colonized by the Phoenicians, who then spread to Cuba and Mexico, and he adds: u As people of reason and value, they were able to learn the art of building sumptuous monuments- ments and to subjugate other nations, but communication having If it had been missed in the course of time, they would have become rude and barbaric peop

vague and without precision. At least we will have noted that Mexicans and all the indigenous people of Central America believed in the arrival in their country of industrious foreigners, arrived by sea and originating from the East. Are these foreigners Phoenicians? Certainly their voyages are possible, they are even likely, but they are not authentic.

The legend of Votan, even more singular than that of Quetzalcohuatl, will perhaps confirm these probabilities and these likelihoods (1). In 1691 Francisco Nunez de la Vega, Bishop of Chiapas de las Indias in the Isthmus of Tehuantepec, having learned that Ton preserved with veneration in a puny house of the Soconusco valley a manuscript in language Tzendale, covered with hieroglyphs, symbolic figures and large terracotta vases, which the Indians, since twenty centuries and more, were piously passed down from hand to hand hand, had the manuscript and the Indian relics delivered to him. "The everything was burned publicly, writes the bishop (2), on the place public of Huéhuétan, when we made our pastoral visit in 1691". At least the pious iconoclast had the precaution, before to destroy this manuscript, to have its contents explained to us. we know, thanks to him, that it contained the story of a certain Votan, who would have come to America with many immigrants and who was originally from a country located on the other side of the sea of the Antilles. He brought under his domination all the peoples of the central America, and taught them the elements of civilization- sation. Soon new immigrants arrived. At four Votan returned to his homeland on several occasions to seek or auxiliaries or new agricultural and industrial methods.

(1) 0B Charencey The Myth of Votan (Proceedings of the Philological Society, 1871). — Brasseur de Bourbourg, History of the Civilized Islands of Mexico and of the Central American, I, 43.

(2) NunEZDE LA Veoa, Constitucioncs diocesanas del obispado de Chiapas^ p. 8. no. 3i, § XXVII, p. 10, no. 36, § XXXII.

His countrymen and subjects gladly accepted the advice of his experience, and he died at the height of his power in leaving the memory of its civilizing reforms.

This legend has been told in slightly different terms by Ordonez de Gevallos, the learned author of the Viage del Mundo, This writer had composed a special treatise entitled Probanza of Votan, but which remained unfinished or which disappeared. His manuscripts are kept in Mexico City, where Tabbé Brasseur de Bourbourg consulted them. Here, according to him (1), would be the

snakes, to draw its origin from Chivim "and to be the first man, sent by God to this region, to share and populate these lands that today we call America. He indicates the route he followed, and adds that after having established himself in the latter country, he made various trips to Chivim, which he went to Spain, in Rome, in Jerusalem, that he saw the great temple of Jerusalem, and from there passed into Babylon, where he saw the ruins of a great building, which men built to rise up to heaven, and that the men with whom he conversed as- reported that this building or tower was the place where God gave to each family a distinct idiom. It fixes the time of transmission- ration of the Indians in America, makes us aware of the place where the Mexicans had their first settlement, etc.

A third writer, P. de Cabrera, took up this legend by specifying it further (2), because he gave the description of the Tzendale manuscript, burned by the bishop of Chiapas. "In the top of the first page the two continents are tinted in different colors, in two small squares, placed at the corners and parallel to each other." The first, representing Eu- rope, Asia and Africa, is marked by two ver- S-shaped symbols, the second representing America by

(1) Brewer of Bourbourg, quoted by Charencey {The Myth of Votan^ p. 11).

(2) Cabrera, Description of the ruins of an ancient city, discovered near Palenque^ p. 33, 76.

two horizontal figures of the same shape. The author declares named Votan Chivim. He was of foreign race and led "seven families to the American continent. "After assigning them lands, he returned to his native land on this side of the great sea." He returned by the road that his brothers, the serpents, had traced, left signs there, and passed by the house of thirteen snakes. Finally, he settled permanently in the new continent, where the descendants of the first seven families that he had first driven with him, recognized him for their

chief.

This is certainly a strange tale. Who is this Votan? What does it mean- What are these trips about? The interpreters have free rein. Also have they given vent to their hypotheses. The most affirmative is Cabrera. He recognizes without hesitation in Ghivim the Givin or Hivim of the Bible, descendant of Haetus, son of Canaan, and in the thirteen serpents the thirteen Canaries; he even goes so far as fix the precise date of Votan's trip to Rome, which would have had place in 290 BC, under the consulate of P. Corné-

of Phoenician origin, and that his name means serpent. He believes having returned to his starting point, Valoun Chivin, at Test de Tangier, at the Valoun River, and its arrival point Valoun Votan, in the large ruins that still exist in the surrounding area of Ciildad Real de Chiapas. He believes that the home of the thirteen snakes is Haiti, famous for its sacred caves where Ton kept live snakes. Certainly these comments are ingenious, but perhaps they are too ingenious and do not constitute serious proof. We must admit that these traditions ame- American ones are too vague to allow us to put forward anything else thing that the likelihood of voyages in the Atlantic, between the old and the new world, and this in a very remote era. That we are willing to see in Quetzalcohuatl and in

(1) Onffroy de Thoron, The Phoenicians in the City of Hqîti and on the Continent American, pp. 21, 23.

Votan that mythical characters, or that we pre- on the contrary, we denounced the leaders of the immigrants who were tearing to barbarism the savage tribes of Central America, a fact indisputable seems to emerge from the fog of the tra- dition, is that the two worlds communicated through the inter- mediator of an energetic and bold population; and, if we were allowed to state a conjecture, we would willingly believe that the only people capable of undertaking across the Atlantic These bold and repeated journeys were the Phoenician people.

In the absence of traditions, languages, customs, religions^ did they keep track of the Phoenicians' stay in America, and will we find on the ground itself material evidence of these ancient relations of the Phoenicians with the new conti- nent?

The Phoenician language is almost unknown. Gesenius estimated the number of words per come to us (1). By adding a few other words provided by the recently discovered inscriptions, we arrive- let's go to a little more than a thousand. But the Phoenician looked like the Syriac and Hebrew (2), and, by comparing these languages to the lan- American companies, we will find some similarities which had already struck the first writers who dealt with America. It is true that these rapprochements are not, most of the time, only fortuitous coincidences, and that no of American languages, either by its grammar or by its vocabulary, never resembled Semitic languages.

So if we find some analogies between certain words of some of the American languages and the semi-

common origin. These reservations once made, let us mention, but above all as a curiosity, that the prefix Car^ that the

(1) Gesbnius, Phcmicùe lingtue reliquûe ex inscriptionibus et numis^ p. 346-347.

(2) HoEFER, Phoenicia (Collection of the Picturesque Universe), p. 144).

Phoenicians willingly put before the name of their cities, Carthage, Garteja, Gartua, is found in nearly three hundred names of peoples or localities, including Alcedo's dictionary gives the complete nomenclature (1). The Phoenician words Queir^ fire, hearth, house, Cur^ action of digging the earth to extract some of water, and Queri^ pile of earth or stones formed by a excavation also have their analogues in a host of names (2) of places widespread in the two Americas and specia- only around the Caribbean Sea; but it would not be necessary not to exaggerate the scope of often highly questionable etymologies. If, in fact, we can find the root Pœnus in the words Panucus, one of the oldest sovereigns of America central, Pinoles, the first inhabitants of Guatemala, and Panama who has survived all political revolutions, hasn't he? a manifest exaggeration to advance, with Horn (3), that two of Haiti's former kings, Magimahe and Magerich, recall the name of Magon; two great indigenous families of Guada- laxara, the Barschunza and the Barcimeca that of Barca, and Bogota, the capital of Golombia, that of Bogud or Bocchus? Will find- we, as well as Garcia (4), that the Ciorotegani and the Gorribicani of Nicaragua are the brothers of the Garthaginians, or that the word Cannibal derives from the Phoenician Hannibal? These philosophical fantasies logic is no longer relevant today and we need to resolve- It is only fitting to admit that, if ever the Phoenicians colonized

(i) Alcedo, Geographical-historical Diccionario of the Western Indies of America 1186-89). Indigenous name of Venezuela Caro; tributary of the Para Caranaca; tributaries of TOrenoco Caroni and Carabana; Peruvian province Carabaya on the edge of the territory of the Carangues Indians; Caribbean of the An- tilles; towns or villages of Colombia Caracollo, Caracoto, Carigayas, Caral- macra, Caraibamba, Caraima, GarainuUa, Garamanta; from Venezuela, Caracas^ Carabobo, Cariaco, Carora; from Brazil, Caravello, from Cuba, Cardenas, etc.

(2) Queretaro, Queratoco, Querio, Quero, Querobamba, Querqumaca, etc. — Curai, Curalmara, Curalmari, Curalmasi, Curay, Curampa, Curanari, Curapo, Caraxf, etc.

(3) ^ovSjDeoriginibus Americanis, p. 115, 117.

(4) Garcia, Origen de los Indios de el mievo mundo, § 63.

America, or they immediately gave up their language
national, or this idiom has left only elusive traces
sissables (i).

American and Phoenician religions will not prove da-
boasts the original community: we will nevertheless note
curious analogies. At all times and in all countries,
human sacrifices were in honor, but what has not been found
that in Phoenicia and America, these are the sacrifices of small
children. In Tyre and Garthage (2), as in Mexico and
Peru (3), people did not hesitate to throw their own children into the fire
to appease the wrath of the gods. It has even been found in
Carolina (4) hollow bronze statues, in which one
locked up these victims of superstition. This conformity
of uses is at the very least singular, especially when we
recalls that the Phoenicians introduced these bloody rites into
all their colonies; but do we have the right to conclude from this
resemblance, perhaps fortuitous, between the uses of a community
absolute community of origin between the Phoenicians and the Americans.

(1) We therefore only mention the pro- etymologies as a matter of curiosity.
posed by Mr. Onifroy de Thoron, in his book, which is also very interesting, The^
Phoenicians in the island of Haiti and on the American continent. According to him, the
word$; Aztecs, Kinamés, Chichiraecs, Toltecs, Tsendal, Tséquil^ Nahuatl,
Cuba, Yucatan, Copan, Guatemala, etc., would be Phoenician nouns.
ciens, very slightly altered. We leave him the responsibility for this
theory. See pages 26, 28, 29, 30, 31. The same author also claims
that Haiti was a Phoenician colony, and he tries to "demonstrate it by enumerating-
merant one hundred and two names borrowed from Taino, that is to say from the dialect spok
the ancient Haitians, and whose etymology would be Phoenician, p. 9i-l05.

(2) Diodora of Sicily, passim. — Lactantius, Divine Institution, I, 21. —
Plutarch, On Superstition, § 15. — Justin, XVIII, 6. — XXII l, 6, 12.
— Eusebius, Evangelical Preparation, IV, 6. — Munter, Religion of Car-
thage, XVII.

(3) GoMARA, History of India, IV. — Acosta, Natural History and
morality of the Indies, V, 17. — Herrera, General history of high deeds
of the Castilians in the islands and the mainland of the Ocean, V, 44. ~ Landa,
Account of the Things of Yucatan, p. 165. — Prescott, The Conquest of the
Mexico, I, 3.

(4) HoRN, De Originibus Americanis, p. 126.

If the latter had the habit, as well as the Phoenicians,

the favors of the divinity, when they were traveling (1); if the
Both kissed the air as a sign of worship, and if they
bled themselves to water their idols, in good faith
Are these comparisons not somewhat forced and not
are we not rather justified in recognizing that, if the Phoenicians
have never colonized America, the influence of their religions
was in any case almost zero?

We will say the same about the alleged resemblances for the
customs of common life. It may be that the Haitian huts
resemble the Phoenician mapalia (2), or that the hairstyle of the
Phoenicians who shaved their heads leaving only the top floating
of the skull that a tuft of hair to which they gave
then different forms, either reproduced by the inhabitants of the
Nicaragua and Yucatan, that is, countries where people believe
that the Phoenicians mostly stayed; but other peoples
live in similar houses and wear their hair the same way, without
that no one has thought of establishing the slightest connection between them
and Americans. As well as most of these customs are
very natural. If, by chance, some curious resemblances
present themselves, this is not a reason to conclude that it is the same
of races absolutely dissimilar in other respects.

There is, however, one point that deserves careful consideration:
we want to talk about the similarity that existed between the
Phoenician and American industries.

We know that the Phoenicians became famous for their
address in metallurgical works. Almost all

(1) Paul Marcoy (Tour du Monde^ n° 149) found this in Peru
supposedly Phoenician custom. Native travelers raise piles of
stones, called apachectas^ eh The honor of Pachacamuac, the master of TUni-
towards, and these piles are always swelled by the devotion of passers-by.

(2) HoRN, op. cit., p. d20.

(3) De Férussac, Bulletin of Historical Sciences, vol. VI, p. 152.

mines of the Old World were known and exploited by
them(l). Athasos, in Samothrace, at Mount Pangaea where the miners
were considered the gods of the country, the Kabirs, in Spain where
Traces of their work can still be found in Gaul where
believed to have discovered in the Morvan and in the Arrée mountains the
The Phoenicians took advantage of the methods they used everywhere
the mineral riches of the soil. They also knew how to give to the
metals in the most varied and delicate forms.

the temple of Jerusalem by Phoenician workers (2). The anti-
Fairness also praised the Sidonian cups and bracelets,
of gold or silver adorned with amber and precious stones which one
manufactured in Tyre (3). That if now we transport ourselves to
America, we will notice the same manufacturing skill there
and the same ingenious processes. Thus, the inhabitants of Darien
and Guatemala, and the Mexicans melted metal dishes
of eight sides, each of a different metal, and without welding
apparent; fish or birds, whose scales or
feathers, sometimes gold, sometimes silver, followed one another without
the slightest trace of an artificial connection (4). We still found
at home, at the time of the conquest, statues in a single piece^
empty inside, thin and delicate outside; parrots-
and automaton monkeys, etc. (5). Among the gifts that

(1) DioDORE OF Sicily, passim. — Hoefer, Phoenician p. 55. — Scrulz and
Sequin, Bulletin of the Geological Society (December 1849).

(2) Kings, I. 8, 13-50.

(3) Homer, Iliadey XXI II, 741. — Odyssey, XV, 439. — Virgil,
Aeneid, 1, 724. — Athenaeus, XI, 279. — Pausanus, IX, 41, 42.

(4) Herrera, open. cited, II; 7, 13. — Torquemada, Monarquia Indiana,
XIII, 34. — OviEDO, Historia generai de las Indias, III, p. 124. — F.
SHHERRY, Conquista del Peru (translation Ternaux-Compansj, IV. — Cabli,
American Letters^ I, 271, 355. — Prescott, Conquest of Mexico
(Pichot translation), vol. I. p. 112.

(5) See in the True History of Bernard Diaz the triumphant enumeration-
meration of art objects and goldwork pieces taken from Mexico in
Europe by the Spanish. — Pierre Martyr, Decades, IV, 9; V, 10.

Atahualpa was rinsed with Pizarro's Spaniards, a
statue of a shepherd with his sheep in gold, perfectly crafted;
solid gold straws topped with ears of corn that created an illusion,
four golden spears, ten to twelve life-size statues of women
natural, etc. It is still preserved in the museums of America
and in some European collections vases with designs
enamelled and exquisitely crafted goldwork. Finally, the
natives knew how to temper copper, and we find
occasionally copper weapons or razors, admirably
tapered, and which date back to very ancient times.

Who is the people who taught the Americans so well?
use metals 7 Their traditions are unanimous on this subject:
They were a foreign people, already very advanced in civilization,

Spanish conquest, the Caribbean was unable to dig
in the rock the crypts and the immense underground passages that were found
in their islands. The Haitians could not even go
taking into account the gigantic works required by the mines
abandoned for centuries, and found up to sixteen thousand
deep, by Bartholomew Columbus (1). At least they knew
they that their ancestors had benefited from the lessons of foreigners strong
industrious, but they had forgotten both the names of these
foreigners and the secret of their procedures.

An American tribe, extinct today (2), was
exception. It was the tribe of the Macares, heroic blacksmiths who
resisted the Spanish for a long time, for sixty years
after Columbus, the Micaronas of the forges of Sainte-Marthe con-
were still serving their independence. These Macares had

(4) HoRN, De Originibus Americanis, p. 200. • Invenit specus altissiinos
and vetustissimos; hœc auri fodina protendebatur ultra milliaria sex decim,
ingens profecto argumentum gentes eam olim insulam accessisse metallicas,
quales ab omni sevo Phœnices et Hispani fuerunt. »

(2) Rrasseur de Bourbouro "Introduction to Landa's translation^
Account of the things of Yucatan^ p. XCVII-XCVHI.

formerly spread over a vast expanse of country, where their name has
preserved. One of the branches of the Mississippi is called Macaret.
Macare Island is at the mouth of the Orinoco River and one of the arms
of this river bears the same name. We find in the
Cumana Macarapana, in Ecuador Macaro,. in Colombia
Macarabita province and Cape Macarie. But the Macares,
always renowned for their skill in the metallurgical arts,
had certain customs that brought them closer to the Phoenicians.
They erected gigantic columns everywhere, sometimes of
human form, which, during the day, showed travelers the route
to follow, and, at night, perhaps served as lighthouses. Isn't it
point the Phoenician use of indicator columns that we
we find ourselves in Samothrace, at the Straits of Messina and Gibraltar-
tar, in a word everywhere where the Phoenicians settled? Two
of these columns, erected by the Macares, still remain in
confluence of the Garare and Magdalena rivers. They are sculpted and
fluted, of a prodigious height. They are considered as
the tutelary geniuses of the mountains and rivers, and we will
visit on pilgrimage. The Macares placed next to the dead,
in the tombs, small simulacra of these columns. In
1787 Méry de Saint Vincent still found these in Haiti
simulacra in the caves which served as burials for the
extinct races. When they set out, the Macares

protective gods. The conformity of these customs, and the resemblance-
whiteness of industrial processes would therefore indicate that the Macares
would be of Phoenician origin, or at least that they would have
underwent Phoenician influence.

We also know that the Phoenicians were skilled ceramists.
and incomparable dyers (1). These two industries have
have always been very successful in America. Just browse

(1) Edouard Gehrard, Ueber die Kunst der Phœniziey\ Berlin, 1848.
HoEFER, Phoenicia, pp. 86-104.

American antique collections, for example those of the
Museum of Humanities in Berlin, arranged with such science
and ingenuity by Doctor Bastian, or that of the Duke of Ossuna
in Madrid, to convince himself of the prodigious skill of the
American potters. Such as their terracotta statuettes (1),
such of their vases can be compared to the most,
renowned for Greek or Etruscan ceramics. However, at the time
presently, they seem to have forgotten the skill of the past. They
are content with conventional forms, they no longer have the invention,
nor the genius which once inspired the authors of these true masterpieces-
of work that we were given to admire at the American congresses-
canists from Madrid, Berlin and Paris; but all speak with
pride of their former masters, and, curiously enough, they agree
to say that these masters were foreigners. As for the dyed fabrics,
They defied the action of time. The bandages that covered
the mummies found in the necropolis of Ancon, by MM. Reiss
and Steubel seem to come out of the dyer's workshop (2). The
16th century conquistadors raved about the solidity and
brilliance of Mexican and Peruvian fabrics (3). Nowadays^
The natives still kept the secret of sewing fabrics
their varied which recall the r.oLar.oiYSha tUtzIo, women
Sidonians, so praised by Homer (4): It seems that these
American workers thus transmit, by heredity,
processes, which they were not able to invent, but only-
to imitate. Who then communicated to them this extraordinary
skill in ceramics and dyeing, if not the people who
in antiquity brought these two industries to perfection?

(1) See the statuette in the Berlin Museum called the Jester of the
Yucatan. It was reproduced by Dr. Bastian (Veroffentlichungen
aus dem Kôniglichen museum fur volkerkunde herausgegeben von dn-
administration, Berlin, 1888)

(2) Reiss and Steubel, Travel in South America. The mummies of Ancon are
today deposited at the Museum of Ethnography in Berlin.

(3) Sahagun, work and passage cited, p. 207.

(4) Homer, Iliad, XXIV, 229.

An objection arises: If the Phoenicians really
known American, why did they not establish their dominion there?
nation? Why, superior as they were to the natives,
Did they just introduce them to civilization, without trying
to melt them into a great people? But the traders in
generals are not very interested in politics. Moreover, these first settlers,
if they existed, they were necessarily few in number, and soon
the metropolis, instead of protecting it, prohibits emigration in
this newly discovered continent. Besides, too much is published
that, when a race establishes itself as a conqueror in a country,
there she meets a local genius, invincible, who soon reacts on
the conquerors themselves. As there is strength in numbers,
After a few generations, the vanquished have conquered their
victors. Isn't that how the Neustrians became the
Normans, and that the Tartars converted into Chinese? Such
was undoubtedly the story of the Phoenician settlers of America. They
soon became more American than the Americans themselves.
They mingled with the surrounding population, and forgot even
their origin.

At least we will find some trace on American soil
material of the stay of the Phoenicians, some authentic monument-
tick that will convince the most incredulous? We understood so well
this necessity that some determined supporters of the
colonization of America by Phoenicia created all
pieces of so-called Phoenician monuments. It is true that these
various archaeological hoaxes have turned into confusion
of their authors.

In 1869 the artistic and scholarly world was stirred by the
discovery of a gigantic statue of Phoenician origin,
found in Onondaga, several meters below the ground, in
excavations carried out to identify an alleged deposit
of oil. Here is what happened: A certain Morton, of
Buffalo, driven by some strange whim, thought
to have carved from an enormous block of stone, taken from the

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Fort Dodge quarries, in Tlowa, a full-length statue by the
sculptor Fooley. In order not to alert anyone, we garnish
tapestries inside the workshop, then acids and
skillfully applied colors gave the statue a
appearance of very respectable dilapidation. When it was finished,
she was placed in a huge crate and taken
at Onondaga. Morton then had it buried to the depth where he
found her again without difficulty two months later. Soon there was no talk
more than the Phoenician giant of Onondaga. But too much
people had been let in on the secret. When the fraud was
discovery, Morton was seized by such violent despair that he
hung from a tree, very close to where he claimed to have
discovered its Phoenician giant.

I don't know that such a tragic end was reserved for
the inventor of the Phoenician inscription of Parahyba in
Brazil: this ultra-fanciful archaeologist has also kept
a prudent anonymous. It was on September 13, 1872 that the
Secretary of the Historical, Geographical and Ethno-Institute
Brazilian graphic designer received a letter, signed Joaquin Alves
de Costa, accompanied by a copy of an inscription in characters
strange, which would have been found on a stone broken in four
pieces in his property in Pouso Alto. By order of the Institute
the learned director of the museums of Rio de Janeiro, Ladislau de
Souza Mello Netto studied the inscription and had no difficulty in understanding it.
determine the oriental character. He even tried to give it

by Canaanite Sidonians who, in order to go and found trading posts
in a remote, mountainous and arid country, under the protection of
gods and goddesses, set out in the nineteenth
year of the reign of Hiram our mighty king. They departed from Asion-
gaber in the Sea of Reeds, after having embarked the colonists

(1) Ladislau Netto, The truth about the Parahyba inscription, Rio-de-
Janeiro, 1885. — Schlottmann, Die Phoenizier in Brasilien (lenaer Litte-
Raturzeitung 1874, No. 30). — Critical review of October 31, 1874.

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on ten ships, and they sailed together along the great
land for two years. They were then separated from the commander
of the fleet and dragged away from their companions. They arrived
here twelve men and thirteen women on this unknown coast, including
I, the unfortunate Metu-Astarte, have taken possession. May the
Gods and Goddesses help me!" Certainly, if the inscription
is not apocryphal, it constitutes a document of first
order and proves the stay of the Phoenicians in the new
world: but it was precisely the precision of the details which
aroused Mr. Netto's suspicions. He looked for the signatory of
the cover letter, and found nowhere this mysterious Joaquin
Alves de Costa. The property of Pouso Alto was not either
found, even when she was looked for on the banks of the Para-
hyba do Sul. Very excited by his disappointment, Mr. Netto decided
of a stratagem: under the pretext of having some information-
scientific matters, he wrote to the five or six Brazilians, who
had some knowledge of oriental languages, and, in
the answers he received, recognized the handwriting of the untraceable
Joaquin Alves de Costa. The deception was proven, and
the inscription of the Parahyba deserved only honor
to be placed next to the Onondaga giant.

It is with the same caution that we will speak of a galley
ancient carved on a rock on the island of Pedra on the Rio
Negro, precisely in the country of the Macares, and whose Brasseur de
Bourbourg gave the curious drawing (1). Same reservation about
from the communication of Dr. Lund, from Lagoa Santa
Brazil, to the Royal Society of Antiquaries of the North, sitting at
Copenhagen (2). It was discovered in 1839 in the province
of Bahia, a large abandoned city, of strong construction
ancient, and whose buildings were made of cut stone. There

(1) Brewer of Bourbourg, hitroduofion to the translation of the Popol
Vuh, p. LXLX.

(2) Society of Antiquaries of the North, 1839-40, p. 26. — Id. 1840-44, p.

would have even seen, on a column, a human statue, whose
right arm extended, pointing with the index finger in the direction of north. From
The following year, 1840, the Danish frigate Bellone landed at
Bahia, and Lieutenants Svenson and Schulz, with the naturalist
Kruger, were ordered to examine the ruins; but no path
was not practicable and we didn't even know the location
exact of the city. The Archbishop of Bahia, Mgr Romualdo, or-
gave one of his priests to send him a preliminary report-
lable on the situation of this city, and promised to take charge of
exploration, but nothing was done. We are still
reduced to conjectures about this ancient city which may be Phe-
Nicene as well as Chinese, or rather never have
existed only in the imagination of those who wanted to de-
cover.

It is with the same incredulity that we will examine ourselves-
so-called Phoenician pearls, which have been found almost everywhere
on American soil (1), for example, in the Brazilian province-
Silienne of Sao Pedro do Rio Grande do Sul and the United States.
Schoolcraft has described and represented some of these pearls (2).
At the Americanist Congress in Berlin in 1888, Mr. Netto told us
communicated one of these pearls: but, far from thinking, with
Morlot and Nilsson, that they prove the presence of the Phoenicians
In America, we attribute to them a much more ancient origin.
modern. We believe, in fact, that they are manufactured
Venetian, and that they were among the objects that
the first Spanish, Portuguese and French navigators have
brought to the New World, to distribute them to the natives,
in order to attract their good graces and their sympathies (3). It is

(1) Ladislau Netto, Investigacioes sobre a archeologia brasileira (Archivios
do Museo Nacional, p. 441-443) 1885.

(2) Schoolcraft, Indian Nations of the United States.

(3) Thus the ship VEspoii\ commanded by Captain de Gonneville, which
visited the Brazilian coasts in 1503 had some cargo in his cargo.
Cf. Gaffarel, Jean Ango (Rouen Geographical Society, 1889).

what our old navigators called rassades. We
found these drinks on board all the vessels which
ventured into new lands. So what's surprising if
some of these fragile ornaments have been preserved by

America only two monuments, whose authenticity is uncon-
testable, and which deserve serious examination; these are, the rock
of Taunton River and the Grave-Greek inscription.

In the state of Massachusetts, Bristol County, territory of
Berkeley, on the eastern bank of the Taunton River (Gohannet
Indians), at 41<* 45' 30" north latitude, rises a
red-colored rock, which has four meters of nozzle and a
meter seventy centimeters in height. It bears an inscription-
tion in mysterious characters which have exercised the sagacity of
epigraphists. The most curious explanation is that of Matthew
who thought that the characters were traced by the Atlanteans, in
the year 1902 BC (1). Moreau de Dammartin saw
in this monument a fragment of an eastern celestial sphere, or
rather an astronomical theme for a given moment, that it
set for December 25 at midnight (2). Colonel Wallancey is tasked
to prove that the inscription is Siberian (3). Schoolcraft in
submitted a copy for review to an Indian chief, Ghingswank, who
explained it as recalling the victory of an American tribe (4).
Danish antique dealers, Gharles Rafn and Finn Magnusen, have
recognized, as well as Lelewell and Mr. Gravier, the characters
runic symbols relating to the adventures of the Scandinavians in the

(1) Mathieu, quoted by Varden, Research on the Antiquities of the Americas-
Northern Island^ p. 70.

(2) Moreau de Dammartin, Li Pierre de Taunton (Historical Institute),
t, IX, p. U5-154.

(3) LuBRociv, V Man before V History, Barbier translation, p. 228. —
Colonel Charles Wallancey, Observations of the American Inscription.
(Society of Antiquaries of London, 1787), vol. VIII, p. 303.

(4) LuBBOCK, ut, supr. p. 228.

Massachusetts (1). Other scholars finally attribute it to the Phoenicians-
cians (2). In 1783 the Reverend Erza Stiles, preaching before the
Governor of Gonnecticut, cited this rock as the best
evidence of Phoenician voyages to the New World. Short of
Gébelin, the ingenious author of the Primitive World, also gave-,
ment to this inscription a Phoenician origin, and tried
to interpret it. Mr. Onffroy de Thoron even gave some
the following explanation (3): “Envious of fortune, to cause
the ruins, he plundered while striking: his voluptuous life has passed
like the fast wave." Yet, if we try to follow these
ingenious commentators on the facsimile of the inscription,
sees nothing but formless features, such as in

feather in his hands. It is likely that the rock of Taunton-
Rivér is and will remain an indecipherable enigma. Perhaps it was
a sign of recognition for foreign sailors who,
first, ventured into this unknown country, and covered
haste this rock of characteristic signs for them and for
their successors; but, if it belongs to a civilization
foreign, we are not entitled to conclude that it applies
to the Phoenicians rather than to any other seafaring people.

As for the Grave-Greek inscription, it was found in
the mountains of the same name, west of the Aueghanys, near
of Wheeling, Marshall Township, Virginia. It was discovered
in a kind of tumulus, described by Schoolcraft (4). After

(1) Leleweel, Memoir on the Zeni brothers, p. 82. — Gravier, Découvert-
green of America by the Normans (with a facsimile of the inscription),
p. 94. — Rafn, The Dighton Roch-Inscription (Magazine of American his-
Tory (18"Î9).

(2) Court of Grbeun, Primitive World, VIII, p. 500-509 (with facsimile
registration). — Cf. Yates and Moulton, History of the states of
New York including its Aboriginal and colonial Armais (New York, 1824),
t. 1, p. 86. — Both support the same hypothesis.

(3) Onffroy de Thoron, The Phoenicians in Haiti, p. 45.

(4) Schoolcraft, Travels in the central portions of the Mississippi
Valley.

a first wax impression, a stamping was made in
plaster (1). The stone on which the inscription is engraved is
compact, oval, hard enough to resist the point of a knife-
It owed its dark color to its long burial.
The characters are angular, probably because of the instrument
coarse of the engraver which did not allow him to round the
features, but very legible, although not very deep. This conservation
perfect vation even cast doubt on the authenticity of the monument-
ment ^ It is however explained by the centuries-old burial in
bottom of the mound. At the same time as the inscription, the
a corpse still wearing a bracelet on his arm, stones
precious metal weapons, necklaces and wristbands.
In other nearby burial mounds, we also found
a spherical shaped imaged stone, an ornamental stone
carved tale, 'porphyry rings and the shapeless image of a
human being. It therefore seems, at first glance, that the inscription
was not invented or discovered for the purposes of the cause.

It remained to decipher the characters: they are arranged in three

recognizable at first glance as Phoenician. School-
craft had given up translating this inscription (2), because there
found not only Phoenician, but also Etruscan,
from Runic, Old Gaelic, Anglo-Saxon, Tapalachian,
of the creek, etc. Yet the scholars who made this inscription
the object of their examination agree to recognize, in his
together, all the characters of a Semitic inscription. Turner,
professor of Hebrew at the New York seminary, thought that he
it was necessary to see a Semitic alphabet there, because of the relationship which
existed between the number of these characters and that of the letters of
the Hebrew alphabet, but this assumption falls away by itself,

(i) M. Schwab, Archaeological Review, Feb. 1857.

(2) ScHOOLCRAPT. Brief of a runic inscription found in North AmetHca
^Society of Antiquaries of the North, 1840-1844), p. 119.

whereas certain letters are reproduced several times and
that, moreover, no alphabet has ever been placed in a tomb.

Jomard, who composed two memoirs on this subject (1), claims-
said that the characters of Grave Greek are identical to those
which the Tuaregs of the Sahara use, which the latter had
received from the Phoenicians: he therefore did not hesitate to affirm that
The Greek Grave inscription was of Phoenician origin. Several
Orientalists thought the same (2), but they were no longer
same opinion in the interpretation. Here is Maurice's translation
Schwab (3): "The leader of the emigration who then surrendered
in these places (or in this island) has fixed these statutes forever."
Oppert, a supporter of the same theory, translates quite differently:
"Burial of the one who was murdered in this place. May
God, to avenge him, strike his assassins by cutting off their
hands, existence." To be complete, we will have to men-
suggest a third interpretation, which bears very little resemblance to the
previous ones. Mr. Lévy-Bing took responsibility for it at the congress
Americanist from Nancy (4): "What you say, you impose it, you shine
in your impetuous momentum, fast as the chamois." Which
Which of these three orientalists should you prefer to believe? We will not attempt
not to settle the debate (5).

We will speak with equal reserve of another inscription
found on January 10, 1877, by Reverend F. Gass, in the presence
of serious witnesses, at the base of a conical mound located on the

(1) JoMARD, Notes on an engraved stone, found in an ancient tumu-
more American^ and, on this occasion^ on the Libyan edition, — Second note,
1846.

(2) Castelnau, Voyage to South America, vol. IV, p. 262.

(3) Schwab, op. cit.

(4) Lévy-Bing, Grave-Creek Inscription (Americanist Congress of Nancy, vol. 1, p. 219).

(5) At the Americanist Congress of Luxembourg in 1877 (vol. II, p. 7), after Colonel Chas. Whithleney's lecture on the Archaeological Frauds com- placed in the United States and after declaration of three eminent archaeologists, Georges Squier, Daniel Wilson, £,-H. Davis, the question has been decided: the famous inscription is apocryphal.

Cork farm, not far from Davenport in Iowa (1). It is a bituminous clay tablet with a scene engraved on the right funerary and on the reverse a hunting scene. In the scene funeral, at the top of a mound a large fire is lit, probably intended to burn three corpses placed on the ground. Thirteen crudely depicted men dance around the pyre holding hands. The sun shining its rays, the moon in its full and many stars are represented in the sky. Above these stars, very astonished to find themselves gathered together, two bands are covered with signs and the entire top of the tablet. is also full of signs. We counted 98, of which 74 different and 24 which repeat themselves. We are therefore in the presence of a inscription. In what language is this inscription written? Is it Is she Phoenician? Is she American? We leave that to others more competent to decide.

In summary, it is the case of the inscriptions of Grave Creek or Davenport as of all the traditions we come from to list the Phoenician settlements in America. Until further notice, we are not allowed to assert anything. Few problems are also interesting to discuss, but, before To give a definitive solution, further evidence would be needed and more solid arguments, which are still lacking and probably will always be missing.

(1) RJ Gass, Aceoant of Ihe discovery of inserted tablets, wUh o description by Dr t. Fari/uAarson (Prccedipgs or tbe Davenporl Academj of natural science, jaillet 1871). (Cr. Americanist Congress of Luxembourg, t. II, p. 158-160).

CHAPTER III

THE JEWS IN AMERICA.

Several writers have seriously believed, and affirmed with a kind of passionate conviction that America had been no only discovered, but still populated by Jews. Horn, in his curious book on the origin of American nations, drew up, not without malice, the list of these writers (1); but it is in cold blood than Gregorio Garcia who spent twelve years in the American missions and applied himself to the study of antiquities, claims that Americans are descended from Jews (2). Montesinos, the visitor of Lima, who undoubtedly had in his possession the manuscripts of the learned bishop of Quito, Luis Lopez, maintains that The Peruvian dynasties have a Hebrew origin (3). This system was also defended, with a great deal of argu- ments, by the English Thorowgood in 1650 (4) and by the Swiss Spizelius in 1661 (5). An Israelite, Manasseh ben Israel, composed a special treatise on this subject which he pompously-

(1) HoRN, De Originibus Americanis, p. 5 and following.

(2) GiiEOORio Garcia, Origin of the Indios of the Ntievo World, e Indias Occidentales (Valencia, 1607).

(3) Montesinos, Historical Memories of Ancient Peru (Collection Ternam-Compans) 2nd series, volume 7.

(4) Thomas Thorowgood, lews in America or proôabilities tkat the Americans are of that race. London, 1650. — 2nd edition, London, 1660.

(5) Spizelius, Elevatio relationis Montezinianae de repertis in America tribubus israeliticiSf et discussio argumentorum pro origin gentium ame- ricanarum Israelitica a Manasse ben Israel conquistarum (Basel, 1661).

ment entitled Hope of Israel (1). In the eighteenth century, (jumiila (2), Adair (3) and Court de Gébelin (4) shared still these strange theories. Almost nowadays, a rich English, Lord Kingsborough's (5), devoted the greatest part of his beautiful fortune, all his time and all his intelligence- agency for the costly publication of a collection of documents American, luxuriously printed, magnificently illustrated and distributed generously, to establish in turn that the Americans came from the Jews. We remember, finally, that the founder of a religion that is at the very least singular, but which may not have said his last word yet, Joe Smith, the leader Mormons, claimed that America had been populated by a colony that emerged from Babel at the time of the confusion of languages, and later by a second swarm that escaped the destruction of Jeru- Salem, under Zedekiah. If only from a literary point of view, The problem therefore deserves the honors of a serious discussion.

great role in the history of humanity. Their unprecedented activity, their perseverance, their commercial genius, and above all their misfortunes have scattered them in all directions. Several centuries before Benjamin of Tudela, one of the children of Israel would have could also trace the triumphant enumeration of the establishments- Jewish communities spread throughout all the countries then known. Did Jews Go to America? Some Speak Out in the affirmative; the majority are of the opposite opinion. It is up to us to examine the evidence in the trial.

(1) Menasseh BEN Israel, Origen de los Americanos, esto es espermiza of Israel (Amsterdam, 1650). This curious work has been reprinted, with a learned commentary, by Santiago Pérès lunquera (Madrid^ 1881).

(2) GuMiLLA, El Orinoco illustrated (translation Ëidens), 1758.

(3) James Adair, The history of the American Indians, 1777.

(4) CouBT DE Gébelin, Primitive world, t. Vlli.

(5) Lord Kinosborough's, Antiquities of Mexico, 1830-1848. See especially in volume VI: Argument lo show that the Jews in early ages colonis»:d America.

Certainly we do not consider as serious the reasons alleged by the good Lescarbot in his History of the New France (1): "What obstacle," he writes, "is there to believe that Noah lived three hundred and fifty years after the The Flood himself had not taken the care and trouble to populate,

or rather repopulate these countries He who had the knowledge-

of a thousand things that we do not have through tradition of the sciences infused in our first father, from which he can have saw the children, did he ignore these western lands, where, by adven- ture he had taken birth? Certainly, in any case, it is to be presumed that having the spirit of God with him, and having to restore the world by a special election of heaven, he had (at least by fame) knowledge of these lands, to which he did not It has not been more difficult to sail, having populated Italy, than coming from the end of the Mediterranean Sea on the Tiber to found his laniculum, if the secular stories are true, and, for a thousand reasons, there is an appearance of believing it; because, in some wherever he was in the world, he was among his children.

We also do not admit the fancy route mapped out by Father Gumilla who supposes that, 131 years after the Flood, 1788 years after the creation of the world, some descendants of

spread over all America (2). These singular imaginations-
are only excusable because they were seriously
debited.

It is with the same reserve that we allow ourselves to examine-
to undermine certain prophecies, more or less explicit, by means
from which attempts have been made to prove that the discovery of Amé-
risk had been predicted by the Bible. Christopher Golomb (3), in

(1) Lbscarbot, History of New France (Tross edition), p. 23.

(2) Gumilla^ Et Orinoco illustrado (trans. Eidous), p. 179.

(3) Navarrette, Colleccion de las viaj'es y descubrimientoSy t. I, p. 392,
p. Bu <(...Yo estaba bien seguroque esto no vernia à menos, y estoy de contino,
I realize that everything will pass and there will be no talk of God, and everything will

the account of his third voyage, wrote to the king and queen
from Spain: "I was sure that my predictions would come true-
would be, and I continue to be of the same opinion, since it is true

that everything will pass except the word of God. Now, God speaks

very clearly from these regions, by the mouth of Isaiah in several
places of Scripture, when he affirms that it is from Spain
that his holy name may be spread abroad." The only passages in the
Bible which seemed to us to have some connections, and still
very distant, with the events in question being as follows:
“This is the name of the Lord who comes from afar (1). — Here are
men who will come from far away, these from the north and the sea,
those from the southern continent (2). — The people you ignored, you
you will call him, and the nations that have not known him will run to him
towards you (3). — I am awaited by the islands, and the ships
are arranged on the shore to bring your sons from these far-
, certain countries (4). — Now I create new ones
heavens and a new earth (5). — It is like the heavens
new and of the new continent that the Lord has erected
before him (6) ». But, apart from this mention of islands and lands
news that can apply to the Ocean as well as to
America, we must admit that these predictions are designed
in terms so vague and general that they can be applied
also to very diverse facts. We are really surprised that

lo que dijo; The light tan colored one of these tiers by the boca de Isaias
in tantos lu^àres de su Escriptura, afirmando que de Espana les seria divulgado
his holy name.

(2) Id., XLIX, 9: “Ecce isti de Ion(çe venient, et ecce illi ab aquilone et husband, and isti of terra australi”.

(3) Id., LV, 6: “c Ecce gentem quam nesciebas vocabis, et gentes quae te non cognoverunt ad te current”.

(4) Id., LX, 9: “Me enim insulae exspectant, et naves maris in principio, ut adducam fllios tuos de loin”.

(5) Id., LXV, 17: “Ecce enim creo coelos novos et terram novam>;.

(6) Id . . LXVI, 22: “Quia sicut cœli novi et terra nova, quae ego facio stare coram me, says Dominus.

great minds have attached importance to such indi-
cations; but the men of old liked to remember the
times past, especially when they found ancient predictions there,
that they sincerely believed would come true before their eyes.
Let us not, moreover, say, as far as Columbus is concerned, that he lived in
a time and was in a country where any new theory-
new was only accepted if it conformed to the faith received, and
supported by one or more biblical quotes. Any questions
being above all a theological question, it will be understood that
the passages we have just quoted could have been
interpreted as sufficient indication of the discovery of
America.

Ori also believed to find in the prophecy of Obadiah
the announcement of great geographical discoveries: "and the army
of these children of Israel will possess what was the Canaanites'
to Sarepta and those from Jerusalem who have been transported
in the Bosphorus will possess the cities of the South (1)”. According to the
commentators, Sarepta would be Gaul, the Bosphorus would answer
to the Strait of Gibraltar and the cities of the South to the American regions
caines: but these are only barely serious hypotheses
and which are even impossible to stop. Others pas-
Perhaps the wise men of the Bible will enlighten us further.

This will not be the fourth book of Ezra which we still have
tortured the meaning in the hope of finding some allusion to the
future discovery of the new world. This book belongs to a
group of apocalyptic writings, forged in the first centuries of the
Christianity, and which were early considered as
apocryphal, so much so that Luther compared them to fables
of Aesop (3). Christopher Columbus, however, quotes this passage from Ezra,

(1) Obadiah, y, 20: “Et transmigratio exercitus hujus filiorum Israel

quœ in Bosphoro is possidebit civitates austri. »

(2) AcosTA» Natural History of the Indies (Regnault translation, p. 30).

(3) Fabricius, Codices pseudoveteris Testamenti^ t. II, p. 174-180-191.

and, with the authority of Roger Bacon (1) and Pierre d'Ailly, found in the following verse as an announcement of the de- covered: “On the third day you commanded the waters to gather in the seventh part of the earth (2)”. He also cites another passage: "11 will appear the continent which is main- holding hidden (3) ». Of these two verses the first is explained easily, when we remember that the Jews shared the surface of the earth into seven zones or climates: from then on it became natural that they gathered the waters in one of these seven areas. As for the second verse, it would probably be more convincing- cant, but should we see anything other than one of these waves prophecies, as we find so many in the Bible?

The Holy Scriptures also speak of three mysterious countries: Ophir, Tarshish and Parvaim or Paruim, in which people believed, but wrongly, in our opinion, to find America again. Here are the passages from the Bible where it speaks of Ophir (4): “King Solomon sent also a fleet at Asiongaber near Elath, on the Red Sea, in Idumea. Hiram embarked on this fleet those of his servants who knew the things of the sea, together with the Solomon's servants. When they arrived at Ophir, they gathered four one hundred and twenty talents of gold which they brought to King Solomon. The fleet of Iliram, who carried gold from Ophir, also brought from that country wood, incense in large quantities and gemstones-

(1) Roger Bacon, Opus majus (ed. London, 1733, p. 183). “And don’t aliquis impediat hanc auctoritateni dicens quod liber ile est apocryphus, diceri- duMi est quod sancti illum habuueruntin usu, et eo in ofBcio divino utuntur”.

(2) EsDKAS, IV, 6. “Et tertia die imperasti aquis congregari in septima teirœ parte ».

3} Id., IV, 7. “Et apparescens ostendetur quae nunc subductitur terra. »
(i) Kings, I, IX, 26, 27, 28: “Glassem quoque fecit rex Salomon in Asion- gaber quae est juxta Ailath, in littore maris Rubri, in terra Idumœa. Wisitque Hiram in class illa serves suos viros nauticos et gnaros maris cuni served Salor?ionis. Who, quum vengent in Ophir, sumptum inde aurum qua- dringentorum viginti talentorum detulerunt ad regem Salomonem. Sedet classis Hiram, quae portabat aurum of Ophir, attulit ex Ophir ligna, thymica multa nimis et gemmas pretiosas”.

cious", and further (1): "King Jehoshaphat had put on the sea
ships to search for Tor of Ophir." Where is this Ophir
mysterious? JarhiKis perhaps geographical problem did not receive
of such varied solutions. Some are in favor of India (:2)
and the others for TArabic {^y Gelui-ci places Ophir in Armé-
nie (4), that one in Phrygia (5), others finally, on the coasts
East Africans (6), and all struggle with ingenuity and
of scholarship to support their hypotheses. There are others
finally, who, more boldly, declare themselves in favor of America and
even from Peru. Christopher Columbus was the first to imagine
having discovered the land of Ophir, when he arrived on the coast of
Veragua (7). "If this is so," he wrote, "I am certain that
The mines on this island are the same as those on Yeragua,

{{) Hois, I, XXII, 49. Rex vero Josaphat fecerat classcm in mari quœ navi-
park in Ophir propter aurum.

(2) Josephus, Jewish Antiquities, VIII, 6. — Lipeniu:», Navigatio Salo-
Ophiritica mountains' illustrated (1660). — Ciiampollion, Egypt under the
Pharaohs, 1, 68.

(3) BocHART, Geographia Sacra (1646), t. II, p. 38. — Michaelis, Spici-
iegium geographises Hebrxorum exterœ (1768-70), vol. He, p. 184. — Vincent,
History of the commerce and navigation of the ancients in the Hidian
Oceans (1857). — Tychsen, De commercio Hebrxorum. — Seetzen, Mé-
memoir on the tnàiis of nomadic Arabs of Syria. — Niebuhr, Beschreibun^
von Arabien (1817), t. III. — Gosselin, Research on the geography of
ancients, t. II, p. 91.

(4) Calmet, Dissertation on the country of Ophir (Collection of treaties
geographical, The Hague, 1730), p. 287.

(5) Hardt, Dissertatio de regione Ophir (Helmstadt, 1718).

(6) La Martinière, Geographical Dictionary, 1758 (Ophir article). -
D'Anville, Ancient Geography. — Bruce, Travels to discover the source.^
of the Nilus in the years 1768-1777 (Gastera translation). — Delisle of
Sales, cited work, t. VI, p. 319. — Gesenius, Scripturx linguxquc
PhenicisB monumenta quotquot supersutit (Leipzig, 1837). — From Four-
MÈRB, Memoirs of the Academy of Inscriptions and Belles-Lettres, 1845), p.
349. — HuMBOLDT, Comsos (t. II, p. 493).

(7) Navarrette, open. cited, t. I, p. 457. "If it's as good as it gets you
minas de la Aurea its one and it is suitable with these of Veragua, that as
When you arrive you will reach the next point of your day, and it will be at a distance
lejos del polo y de la linea. • Cf. Pierre Martyr, Decade I, p. H.

since it is located twenty days towards the west, and it
is far from the pole and the equinoctial line.
a legion of commentators thought, like him, to find
Ophir in America. These are Arias Montanus, Robert Estienne,
Jean Becan, Eugubinus, Genebrard, Vatable, Possevinus and
Mornœus (1). Ortelius does not even hesitate to give the name
from Ophir to Haiti and Peru in the one of his maps that he calls
Geographia Sacra This opinion was also shared by Monte-
sinos, by Ulloa, and by many other scholars, one could
say almost until our days (2): It is however hardly
sustainable, as we will try to demonstrate.

The arguments of those who believe in the similarity of Ophir and
of America are not in fact very serious, and really
Acosta has a good game when he lists them to turn them into
ridiculous (3). Is not the main reason for them the
supposed resemblance of the names of Ophir and Peru! Now, if
According to Garcilaso de la Vega, this name of Peru would be due
to a fortuitous accident: The first Spaniards who landed
in this region asked a fisherman named Béru what
was the name of the region. The latter, comprising only half,
was named, and from then on his name was given to the country which was called
in reality Tahuantinuyo (4). It is really too childish to
to base the identity of two on a simple connection of words
country. Besides, how can we suppose that the Jews knew the
Peru rather than Brazil or any other country bordering

(1) All these authors are cited by Horn, De Originibus Americanis, p.
7, Montanus for his Jewish Antiquities^ Becan for his An- Origins
tuoerpianx, Eugubinus for his De fluxu ot refluxu maris, Genebrard
for his Isagog**. rabbinica, Vatable for his Annotations to the Book of
kings.

(2) See de Rivero, Revue des races latines, t. X(V, p. 192.

(3) Acosta, History of the Indies (Regnault translation), pp. 27, 28, chapters
XIII and XIV.

(i) Garcilaso de la Vega, Commentary on the Incas (Baudouin translation,
1715), t. I, p. 15.

the Atlantic? They would therefore have, starting from the Red Sea,
crossed the immense Pacific Sea (1). But this journey is
otherwise improbable than crossing the Atlantic.

So Ophir is not America. We will say the same of
Tarshish. The Bible speaks in very vague terms of Tarshish, as

and metallurgical, but it does not fix its position. "The fleet
of the king and the fleet of Hiram went by sea to Tarshish once every
the three years (or a crossing that lasted three years): She
brought back gold, silver, elephant teeth, monkeys
and peacocks" (2). It is only probable that Tarshish was
to the West, since the prophet Jonah embarks at Joppa on
the Mediterranean, and no longer in Elath or Asiongaber on the
Red Sea, to go to Tarshish (3). Also the commentators
did they give free rein to their imagination, when they
searched for the location of Tarshish. Gilicia (4), Asia Minor (5),
Thasos (6), Spain (7), Garthage (8), all western countries

(1) It is true that nothing stops the imagination of commentators. Two
of them, from Francheville (Memoirs of the 5th Academy of Berlin, vol. XVII) and
Did not the Court of Gébelin (Primitive World) claim that the Jews stopped-
were on their way to a certain kingdom of Juida, on the rivers Jaquin and
Phraat, an eastern colony founded by Solomon to promote trade in
Africa! This kingdom seems at least as imaginary as the so-called
journeys of the Jews to Peru.

(2) Kings, t. X, 22: “Classis régis per mare cum class Hiram semel per
very annos ibat in Tharsim, let's defer inde aurum, et argentum, et dentés
elephantorum, and simias, and pavos.” Cf. Ezéghiel, chap. 27, V. 12.— Para-
LIPOMENES, II, 9, 10.

(3) Jonas, I, 4. “Etdescenditin Joppem, etinvenit navem euntem in Tharsis”.

(4) This is the opinion of Josephus, Anselm, Nicholas of Lyra, and Dom Calmet
cited by Francheville (ut. supra).

(5) So thinks Ribera.

(6) Leclerc and Francheville system.

(1) Theory of Pinedo, Goropius, Bochart and Gesenius. It is even the
theory that seems to be confirmed by the most recent work. Movers in his
Phoenician history {Geschichte der Colonien, pp. 591-614) has proven to be somewhat
almost completely the identity of Tarshish and Spain.

(8) The Septuagint, Theodoret and Vatable declared themselves in favor of Carthage.
See Calmet, Dissertation on the division of Noah's children [Bible^ I, 451).
TI 7

were designated by them one after the other. According to Saint
Jerome, Tarshish would answer all the countries beyond the sea;
according to Lipenius and Grotius to the ocean; according to Horn and Moréri
to America (1). This last hypothesis hardly seems
founded.

Horn and Moreri's main argument is their explanation-
tion of semel in tres annos, which they interpret by a journey
three years, because, with the nautical means available
then, America alone, and not Garthage or Spain, was
far enough away to be reached only after a three-hour journey
years. But, as semel in tres annos means just as well
that this trip was only made every three years, it is necessary to cover-
laugh at other arguments to prove the identity of Tarshish and
America, and we are still looking for these arguments.

As for the land of Parvaim or Paruim, a scholar mo-
last, Onffroy de Thoron, believes he found it in the
Amazon Valley. The Bible reports that Solomon adorned
his house of beautiful precious stones and that gold came
of Paruim (2). Now, the two gold-bearing rivers of Paru
and Apu Paru, in the plural Paruim, which form TUcayali,
and the river, also gold-bearing, of Paru, which comes out of the
Tumucumac Mountains, in Guyana, end their waters in
the great current of the Amazon. By a curious coincidence,
This river, in part of its course, bears the name of Rio
Solimoens, that is to say of Solomon. Onffroy de Thoron, in
concludes that Solomon's fleets were going to look for gold in
this gold country of Paruim (3), and he finds etymologies
Hebrew in about fifty geographical denominations
phiques of the region. He even drew up the map of Paruim
biblical, on both banks of the Amazon, between the mountains

(1) Horn, De Origintbus Americanis^ p. 94-200. — Moréri, Grand die-
historical tionary (Opliir article).
(2J Paralipomenae, II, § 3, v, 6.
(3) Onffroy de Thoron, open. cited, p. 74-85.

Guyanese and the tributaries of the right bank of the river. It is true
that these so-called proofs drawn from philology ins-
worse of distrust. Also, while doing justice to Tingé-
niosity and erudition of the commentator, we will suspend
provisionally our judgment, and will we look elsewhere
that in America the Paruim of Solomon.

If it seems certain today that Ophir, Tarshish, and even
Paruim must be sought elsewhere than on the continent
American, is it true that the people of Palestine have not
never crossed the Mediterranean? Is it true that no one ever
none of them ventured across the Atlantic? Procopius has, however
preserved a very curious legend which could, in this regard,
change our ideas (1). At the time of the invasion of Palestine by
Jesus (Joshua), son of Nave, all the maritime peoples of Sidon
to Egypt, Jebusites, Gergizenes and others, abandoned

They built cities there, founded colonies there, and their language
was still in use in the fifth century AD.
On the site of Tigisis, near a very abundant spring,
They had built a fortified castle and erected two steles of
white marble, bearing a Phoenician inscription which means-
said: "We are those who have fled from the face of the

(1) Procopius, De Bello Vandaiico, II, 10 (Collection of Byzantijie,
1833, p. 449). EviauOa wxtjvto eGvT) TioXoavBptoTUOTaTa, repyeaaïoi ts y.ai
Ispciuaatot xal aXÀa axTa ôv^fiaia sy^ovta, oiç 8r) auxà tj twv ∗E|3|ja/wv laiop^a
xXst. WHERETo; oh Xao; £7C£i otfxa^ç^dv xt XP^H-∗ "^^^ £::r,X(iTr]v aTpaTrjyov sTôov, IÇ
Tjôwv TÛv ratp^cov sÇavaaxavTEç £7C ' AiYi5:rcou ô{X(ipov ouœtjç e/^topr^dav. "EOva
)(^oSpov ouôsva aç^div svoixr[(TaaGat eGpovTs;, £;:£t ev Aîy;>::Tqj ::oX'javOc(or:a
£x TcaXato'j tjv, e; AipiSrjv ï<rz(xh\<5W . IIoXeiç t£ oîxtaavTEç 7:oXXa; ÇuaTzaaav
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vùv TuoXiç Ti^ta^ç £0X1 x£ xat 6vo{JLaÇ£xai. "EvGa cx^W 8uô Ix Xi'Otov XcuxàSv
z£7C0tT){A£vai ocYX^ >tprîv7)ç £Îat x^ç {jL£YàXr)ç, ypafjLfxaxa ^oivixixà EyxExoXaaaÈva
E)(^ooaai x^ ^oiv'xwv Y^codOT) X^yovxa cùBe: 7]{jl£?5 £a{jL£vo? o^yovxE; ct;:o
TCpoçoTuou ∗Ir)aou xou Xrjdxou uiou NauTj.

brigand Jesus, son of Nave." What became of these Ghanaians
thus pushed back to the western extremities of Africa?
Bold sailors and intrepid traders as were their
ancestors, and| moreover driven by necessity, is it not pro-
Maybe they launched themselves into the ocean that was opening up to them? They
had soon discovered the islands that dot it (1). These islands,
it is true, were deserted, when the Romans found them-
(2), but nothing prevents us from assuming that they were
abandoned by their first inhabitants, who emigrated to America
rique, and these inhabitants would be none other than the Ghanaians
whose exodus Procopius recounted.

We even thought of finding traces of these in the Azores
Ghanaians. We have already talked about the mysterious cave of
Saint-Michel, described by Thevet in his Cosmographie univers-
saddle (3), and the inscription in Semitic characters that there was
raised. These characters, we have said, resemble the letters
Phoenician: but the Canaanite alphabet is identical, and the
Ghanaians, as well as Phoenicians, can be
considered to be the authors of this inscription.

It was again at Saint-Michel that, according to Manasseh ben Israël (5),
Spaniards are said to have found a tomb with characters
Semitic, which meant Mehetabel Suai, son of Matadhel:
but we do not know what became of this supposed inscription,
nor by whom it was discovered: so that, until further notice
order, we are obliged to consider it as invented for the

We will only cite for the record (5), and out of scruples of exac-

,1) Suidas {Lexicon (Bekker edition, 1834) at the word Xàvaav tells this great emigration in roughly analogous terms.

(2) Pliny, Natural History, V, I, 15.

(3) See above, p. 55.

(4) Manasseh ben Israel, Hope of Israel, pp. 26-27.

(5) Samuel Barlow and N. Roe Bradner, A history of a stone bearing This inscription was found in the American Museum (Americanist Congress) of Nancy, vol. II, p. 192-197).

titude, the alleged discovery made by Iia\id ^\yjrick at Newark in Ohio, in a mound which appeared to contain to a high antiquity, since trees had sprouted there-^^^, growth assumed a duration of five centuries, tl^un •ceffr^ ' wooden box filled with bones (1). In the middle of clay and ashes of calcined bones which filled this chest one would have found a skull and in this skull a stone three inches long, covered with characters that looked like Hebrew letters. We therefore had in our hands certain proof of the presence of Jews in America before Christopher Columbus: but the discovery was apocryphal. It was denounced by Colonel Whittleney (2) in a resounding factum, and to the Americanist Congress of Luxembourg, one of its former defenders (3) was obliged to make this pitiful admission: "The Newark stone responded very badly to public expectation." Let us recognize, moreover, as we will be able to convince himself by inspecting this stone, that, even if of Hebrew origin, it would remain indecipherable.

It is no less probable that the Canaanites, expelled of their country by the Jews, occupied part of the coasts Africans and colonized the Atlantic archipelagos. From there Are they widespread in America? This is what we cannot advance that under all reservations, and truly Horn seems to us very affirmative when he claims to find in the name of two Lucayes, Madanina and Guacana, proof of Midianite origin or Canaanite of their first inhabitants. These are procedures that modern criticism condemns: it is therefore rather to avoid being accused of inaccuracy rather than out of conviction that we have spoken of these Canaanite journeys.

We will tell with the same reserve the alleged emigration-

(2) Colonel Whittlbnby, Archaeological Frauds. — Id. Inscribed Stones, Licking County, Ohio {Western Reserve and Northern Ohio Historical So" company, n<» 53, March, 1881).

(3) Stronck, Chronological Landmarks of the History of the Mound Builders (Americanist Congress of Luxembourg, I, 313).

, said that he was a good man of Jews rather than follow
•\\'« •••S'ra&iiréiît' then* with their families and say

tion of the Jews: 3rd America, when Shalmaneser had overthrown
; •* Me roj^ûiûd^cPï^paël, and led the ten^tribes into captivity (1). On

their winner,
dispersed in
all directions. Some of them, with the vigor
and the promptness of determination that has always characterized
their race, did not hesitate to put the desert between them and their
oppressors, and took back the roads traced long ago by their
ancestors in their exodus from Egypt. Arriving on the banks of the
sea, and rejected as impure, they had to continue their
arduous path and continue it, along the coasts of the Mediter-
ransacked until finally they arrived on the Atlantic.
Such migrations are nothing extraordinary. Isn't it
not so that the Phocaeans voluntarily left Asia
Minor to settle on the arid and bare coasts of Gaul (2)?
Is this not how the Franks, interned on the Bosphorus,
escaped across the Mediterranean, and joined
their companions at the mouth of the Rhine after having doubled
Spain and skirted Gaul? (3) So did these Jews,
which excited the double love of threatened religion and of the fatherland
lost. Once in sight of the Atlantic, the sea was theirs
open. It is possible that they ventured there and did not
delayed crossing it.

Lord Kingsborough's takes them down another path (i). He
claims that throughout all of Asia they reached back to the
Siberian ice and crossed the Bering Strait in order to
escape the horrors of famine. Under attack
from the savages, they would have gradually spread to the
Mexico and Peru, and are said to have founded great empires there.

Even more than the route followed by the Jews, what he tells us

(1) Kings, IV, 17.

(2) Herodotus, I, 162-167

(3) Augustan History.

(4) Tour du Monde, no. 391 (June 1867).

CHAPTER III. — THE JEWS IN AMERICA. 103

What is important to know is the reality of their stay in America. In a word, is there between them and certain peoples of America, especially from the south, analogies in traditions, in the customs, in language, in facial features; analogies which would allow us to conclude that the Canaanites and the Jews gradually advanced from one bank to the other of the Atlantic- tick, passing through the intermediate islands?

The memory of the double emigration of the Canaanites and the Jews seem to have been preserved by some local traditions. One of the first historians of the conquest, the cold and conscient- heavens Herrera (1) writes that "a large number of Indians had learned from their ancestors that the land of Yucatan had been populated by nations from the East, and that God had delivered from oppression by opening a path to the sea", Landa (2), eyewitness and Pun of the main authors of the conquest of the country, also said: "Some ancients from Yucatan claim to have heard from their ancestors that this land was occupied by a race of people who entered from the side of the Levant and whom God had delivered by opening twelve paths for her towards the sea. Now if this were true, it would follow that all the inhabitants of the West Indies would have descended from the Jews. Similar traditions have been collected quite recently again, among the Montagnais, a people of New Britain, by an observer whose high competence cannot be denied tence or cold impartiality, Father Petitot (3). Some writers are even more explicit. Lizana and Torquemada precisely trace the route of these wandering tribes according to the native documents which were in their possession (4), and claim that the populations of Central America came

(1) Herrera, Historia generai de las tndias^ lY, x, 8.

(2) Lah DA, Relation du Yucatan (translation Brasseur de Bonrbourg).

(3) FATHER Petitot (New Travel Annals) ^ February 1869.

(4) Lizana, History of Our Lady of Izamal (translation by Brasseur de Bourbourg), p. 357. — Torquemada, Monarquia Indiana (1723).

from Guba^ but after having successively inhabited the Antilles^
the Canaries and Africa. Now we know how much Columbus and the
early navigators or historians of America had been
struck by the resemblance that existed between the islanders of
Antilles and those of the Canaries. Berthelot, in his recent history
of the Canaries, notes the same analogy, and further establishes that
several names of people and places were identical
in both archipelagos. That if now we bring together
these American traditions of the tradition preserved by Procopius
and Suidas and the dispersion of the Jewish tribes under Shalmaneser,
we will find a great similarity between these various stories-
white. Let us recognize, however, that we must be wary of the
tendency that certain writers have always had, and in part-
especially historians of America, to force the analogies between
the old and the new continent, and that, to confirm the
traditions that we have listed, we need
other evidence.

These are not the similarities that we thought we found between
Jewish and American customs that will triumph over our
distrust. Manasseh Ben Israel (1) reports, in fact, that Monte-
Sinos, traveling in South America, recognized in his
guide an Israelite who assured him that a good number of Indians, having
the same origin as him, inhabited the Cordilleras, but Manasseh
was Jewish himself, and one knows the national pride of this
race and its burning desire to extend its power and increase
his fame: certainly, if he had been able to prove his assertion, he
would not have failed to do so; now, not only did he keep the
silence on this subject, but still he admits that he only speaks by
hearsay. Indeed, travelers who have crossed the Andes ^
from Humboldt to Castelnau and Paul Marcoy do not have
found any trace of these so-called Jews.

It is true that Adair, an English traveler and merchant of the 18th century

(1) Manasseh ben Israel, op. cit., pp. 4-6.

e

century (1), who lived four years among the Indians, and observed
their customs with interest; that Gumilla, superior of the missions
of Orinoco and rector of the college of Garthagene in 1748; that
Lord Kingsborough's, the systematic compiler of antiquities
Mexican women, and that several other writers have made about
the alleged similarity between Jewish and American customs
curious remarks. Thus the Americans of the South, of

harvests. They celebrate every new moon and make
At the beginning of September, a great ceremony of atonement was held.
In their home, as in the time of Ruth, the brother of the deceased takes
the widow for wife; among them purification, bathing, fasting
are in use at specific times. They even have a
holy ark, carefully enclosed in a sanctuary, and the
carry before them to war, taking care that never she
does not touch land. Adair, Gumilla and Kingsborough's conclude
gladly that Americans are descended from Jews.

The strangest resemblances were noted by the
Father Petitot among the Déné-Dindjiés, an American tribe that is expanding
over enormous spaces, from the Hudson Sea to the mountains of
Waterfalls (2). These barbarians, like the Jews, practice
circumcision. They impose it on their wives and daughters."
at menstrual time, an absolute sequestration. They
even at this time relegate them to branch huts, where
they must live with their heads and chests covered with a hood,
without being allowed to follow or cross the paths
worn, nor to go up in a canoe (3). After their confinement, the

(1) Adair, The History of the American Indians. —Kingsborough's,
Antiquities of Mexico, t. IV, p. 45. — Gumilla, op. cit.^ t. I, p. 186.

(2) Father Petitot, Le4 Dené-Dindjiés (Americanist Congress of Nancy,
t. n, p. 26).

(3) Leviticus XV, 19. Mulier quse redeunte mense, patitur fluxum san-
guinis, septem dies separabitur. •— Cf. Plassard (Geographical Society of
Paris, June 1868) noting that, among the Guaranos of Torénoque, the
Women in childbirth and menstruating women are considered impure.

women will abstain from all carnal intercourse for
forty days (1). They will feed their children at least
for three years (2). They will only marry within their tribe,
and preferably with their brothers-in-law (3). The Dené-Dindjiés,
like the Jews, feel great repugnance
to handle corpses (4), or even to touch them (5). They
burn the clothes and utensils (6) of the deceased. The meat
of dog is considered by them as filthy (7). They never
do not eat certain parts of the body of animals, especially
nerves of the legs (8). When they happen to kill while hunting
some large animal, such as a moose, they collect its blood
into the belly of the beast, and bury it in the snow. If it is
a small animal they bleed it immediately (9). They even kept
traditions that strangely recall certain beliefs
biblical. Thus, although living in a country where no one can live
serpent, they know the serpent and make it the spirit of evil. They

that he unites with the first woman. They still believe in the work of creation for six days, to the unity of the human species, to the original sin, the flood, the antediluvian giants and the diffusion

, door to the latter, in an isolated cabin from which she must not leave^ everything she needs.

(1) Leviticus, XII, 2.

(2) Maccabees, VII, 27. Lake triennis dedi et alui.

(3) Numbers, XXXVI, 7. — Leviticus, XVIII, 6. — Id., XXI, 14. Omnes viri ducent uxores de tribe et cog^natione sua.

(4) Numbers, XIX, 2. Qui tetigerit cadaver hominis propter hoc septem God is immune.

(5) Numbers, XIX, 16 Si quis in a^^ro tetigerit cadaver hominis, sive os illius, sive sepulcnim, immundus erit septem diebus.

(6) Numbers, XIX, 14.

(7) Deuteronomy, XXIII, 18. Non offeres pretium carnis in domo domini tui quia abominabile est apud Dominum tuum.

(8) Genesis, XXXII, 32. Levificus, V, 14. San^^uinem universœ carnis non comedatis, which anima Garnis in san^ine est.

^9) Leviticus, XVII, 13. Si venatione ceperit avem vel feram, fundat san-^inem ejus, et operiat illum terra.

of language, biblical dogmas whose presence in the midst of these wild denotes, outside of any material explanation plausible, at the very least a high antiquity. Let us also note that these Deni-Dindjiés say that they lived with them for a long time foreigners who shaved their heads, wore

(scale-covered clothes (breastplates), skin shields,

wooden helmets, and knives on the end of a long handle (spears). These foreigners, called Kfivi Detelli or Peeled Heads, mistreated the Dené-Dindjiés, and forced them to search for far away another homeland.

Certainly these analogies are striking, but they have no not been noticed by all travelers, and moreover a cou-tume, even strange, can be found in many countries,

-to cite just one example, circumcision was practiced among

Ethiopians, Arabs, Phoenecians, Golchidians, etc.
It is still today by all Mohammedans. Who then
yet would dare to claim that these peoples were or are
all of the same race?

What would strike us even more than these analogies of cou-
changes which may only be accidental, it is the perpetuity of
language. The Jews, even today, have faithfully con-
served, as a precious deposit, their national language: they do not
would certainly not have forgotten it in America if, really,
they had gone there. Let us note, however, that the Jews
owe the preservation of their language to the frequency of their
communications, and it may be that a small fraction of them
they, isolated and as if lost in the midst of an immense people,
receiving no news from their compatriots, and forced,
to make themselves understood, to adopt the language of their neighbors,
have, after a few generations, forgotten the national idiom.
However, some Hebrew words have been preserved. Thus,

* Sagard Théodat (1), claims that he heard the Americans from

(1) Sagard Théodat, History of Canada (1636)^ Tross edition^ p. 292.

North sing Hallelujah I but the naive traveler probably heard-
probably new converts to the Catholic religion, which has
preserved this Hebrew word in its liturgy. Moreover, as we
hopefully demonstrate it later, the region, where this was reported
Christian and Jewish song of joy, was, on various occasions, and well
before Lescarbot, occupied by Christian settlers, either Irish,
or Northmans. There is therefore nothing surprising in this continuity
in the expression of joyful feelings.

The similarities noted by Adair would be more important-
aunts (1). This traveler reports, in fact, that certain tribes
Peruvian women wear a white shell on their chest where is
engraved the Hebrew word Urim. They also sing "I Mes-
chiha. Ho Meschiha, Vah Meschiha," that is to say the three
syllables of the word Jehovah, cut by three calls to the Messiah.
Adair further claims that the culprits are named Ha Ksit
Canaha, that is to say, sinners of Ghanaan, and that at the offices
religious priests address the distracted, saying to them:
"Tschi Haksit Canaha", that is to say fisherman of Ghanaan. Ges
analogies are strange, but neither striking enough, nor sufficiently
convincing to bring about conviction, and moreover the testimony-
Adair's village is too isolated for us to have the right to conclude from it
the identity of the Hebrew and Peruvian languages.

Yet this was the opinion of some scholars. Doctor
Heinsius, a member of the Berlin Academy, thought that Peru-
comes directly from Hebrew (2). Gondamine found
also similarities, but he only quoted six Hebrew words
having more or less distant relations with the Peruvian (3).
Gourt de Gébelin (4), always exaggerated in his assertions,

'(1) Adair, work cited. See the fifth argument (pp. 37–74), which deals with
of the language of the Indians.

(2) Pelloutier, Memoir on the relations between the Celts and the Americans
(Berlin Academy), 1749.

(3) La Gondamine, Report on the monuments of Peru in challenging times
Incas (Berlin Academy), 1746.

(4) Court de Gebelin, Primitive World, t. VIII, p. 525.

drew up a dictionary of these words, and, just for the letter A,
listed fifty-four of them: but most of his assimi-
lations are forced, and to admit them it takes more than
goodwill. Malouet's testimony would be less sus-
(1). We read, in fact, in the Memoirs of this cold and
conscientious observer, than a Jew established in Surinam, and
named Isaac Narci, would have told him that the nouns of the
language of the Galibis, that is to say of the Indians of Guyana, were
of Hebrew origin, especially the nouns which designated the
things. Finally, according to the report of a modern traveler, Gas-
Telnau, an Israelite, from Santarem on the Amazon, would have told him
indicated more than fifty terms borrowed from the idioms of the
countries and quite similar to those of the Hebrews (2).

Philology is too modern a science, and its methods
investigations have been determined for too short a time, for
not to admit our distrust of certain theories, in
virtue of which the scholars of the last century, and perhaps even
some contemporary scholars are inclined to conclude from
certain identifications, perhaps accidental, with a community-
community of origin between certain languages. The examples we
we have alleged about the alleged resemblance between the
Jewish and Peruvian languages do not seem to us until now
order, neither numerous enough nor precise enough to train our
conviction. Until it has been demonstrated that these two
languages have the same processes either in the structure of the
sentence, either in the formation of words, and we do not think
not that this proof has ever been given, we will not hesitate
not to claim that these resemblances are due only to chance,
and, consequently, that the colonization of America by the

New World.

(1) Malouet, Memoirs, vol. 1, p. 158.

(2) De Castelnau, Voyage dmis V South America, t. IV (Cuzco).

The perpetuity of the type, if it really exists, would be more remarkable. Some travelers noted everything, and, as the Jewish type is not one that can be easily confused with others, if it has been preserved in America, it is because on this continent a very interesting phenomenon of trans- hereditary mission.

Abbot Brasseur de Bourbourg, who lived for a long time among the Indians of Guatemala (1), expresses himself in these terms on their account: "We have often had the opportunity to admire among the Indian populations of Mexico and Central America Jewish or Egyptian types. More than once we also we observed in these regions profiles similar to that of the king of Judah carved among the ruins of Karnak. A crowd foreigners have noticed with as much surprise as we in some Guatemalan villages the Arab costume of men and women's Jewish costume from Palin and Lake of Araatitlan." These observations are of great interest. It would be hoped that they would be repeated by other voya- behaviors and conduct with more scientific rigor. If real- America was populated and colonized by Jews, we do not will never succeed in demonstrating it except by studying the conforma- physical division, or the singularities of the native type; but, At present, the problem has not been sufficiently clarified. We can even say that it was not posed, since we do not know if these Americans, who look like Jews, are descended from a more or less considerable emigration which would have taken place without leave authentic traces in history; or if they have for ancestors of the Jews who landed in America in the first days of the conquest. It is in this direction, and nothing but in this direction that we must go to find the secret, so long sought, of the presence of Jews in the New

(1) Brasseur de Bourbourg, History of the Civilized Nations of America central, t. I^ p. 17.

World before Columbus. Otherwise, all resemblances, or,

reported in the customs, in the language, in the features of the face, do not give us, until further notice, any right to conclude that these transatlantic voyages were real.

CHAPTER IV

DID THE GREEKS AND ROMANS KNOW AMERICA? TRADITIONS. — THEORIES. — TRAVELS.

Did the Greeks and Romans know America? This question, at first glance, seems quite resolved. Neither nor the others have ever had much desire to penetrate the unexplored regions. The earth, for them, was always closely bounded, and when, by chance, they crossed these bounds, they were stopped by the alleged or real dangers of the Ocean. Their travels to America are therefore unlikely. Yet, if the new world was not discovered by them, they at least had a feeling about it, one would say almost reminiscence, because they spoke about it on several occasions as we speak of a country glimpsed in a dream, of which we upon waking, he strives to recapture the lost contours through thought.

In order to proceed methodically in this rapid examination, we will distinguish between traditions, theories and Travel: traditions date back to the earliest ages of humanity and they have been so persistent that it is important to follow the series through the centuries. Some of the theories are rigorously true and they have led the navigators to serious results. As for travel, although some- some appear to present guarantees of accuracy, we do not we do not believe we have the right to claim that only one of them be authentic.

We will examine these traditions and these theories in turn. and these trips.

I. — Traditions.

These traditions are grouped around three names: Atlantis, the Gronian continent and the Meropis.

Solon was the first among the ancients to deal with • Atlantis. He had traveled extensively and had bonded with the priests

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COUNTING METHODS OF PRIMITIVE PEOPLES AND SOUTH ASIAN AND OCEANIC LINGUISTIC INFLUENCES IN INDIGENOUS AMERICA

DICK EDGAR !BARRA GRASSO

Introduction

1-ABOUT TWENTY years ago we began to take a direct interest in interoceanic linguistic comparisons , having continued in this area until the results we present today . The initial

cause of this dedication was the comparative work of Dr. Paul Rivet between various

Oceanic and other American languages , work that we first learned about through transcriptions by Dr. José Itnbelloni. For this reason, we are honored to dedicate this

monograph to Dr. Rivet, as a tribute of gratitude for that initial guidance.

The topic we are going to deal with in the following lines has already been considered by us in several specialized monographs , 1 but now we wish to make a joint presentation that will

easily allow us to cover what has been discussed and, at the same time, be sufficiently explanatory of the two topics we are presenting.

1 In order of publication, the main ones are : !BARRA GRASSO,

D ick Edgar, "Las numeraciones indígenas americanas", in : Boletín de la Acadernia Argentina de Letras, t. VI, Nos. 23-24, pp. 397-417, Buenos Aires, 1938; "Curious numbering systems in South American aboriginal languages " , in La Bourse Egyptienne, Cairo , 22-n-1939 ; "The scenario -decimal numbers in South America", in : Bulletin of the Argentine Academy of Letters, vol. VII, Nos. 25-26, pp. 187-213, Buenos Aires, 1939; "The quaternary numerations" in: Bulletin of the A1'gentine Academy of Letters, t.

vn; No. 28, pp. 585-606, Buenos Aires, 1939; "Origin of the indigenous American numerations '', in: La

Nación, Buenos Aires,, 20-IV-1941; " Argentine indigenous languages and their geographical distribution' 1

', in: For our idiom. Public-

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Both are closely related in our research.

In 1936, we began the task of gathering materials on the counting methods of primitive

peoples, both in the Americas and the rest of the world. The proposed objective was, in a sense, twofold: to study those same counting methods, on the one hand, and on the other, it was the way to approach the study of Oceanic linguistic influences on Indigenous America .

In our opinion, the linguistic works presented up to that point suffered from a rather serious defect: numerous comparisons had already been made, attempting to relate Indigenous American languages with other languages of Oceania, but practically, they had not been based on a linguistic, or even ethnological, perspective . Most of these comparisons were presented as subsidiary to other comparisons made based on anthropological or ethnographic facts.

In other words, it had not been determined which of the two thousand indigenous American languages were related to which of the six hundred languages present in Oceania.

For us, the cultural elements already compared demonstrated a very strong oceanic influence, which could only be resolved through an equally strong linguistic comparison. There were many American languages that had to be related to Oceania.

The problem was knowing which ones, and to solve that we undertook the path of comparing the ways of counting of both parts of the wall.

If there were Oceanic languages in America, and more so in the way I supposed-

Quarterly edition of the Argentine Society of Linguistic Studies, Year 13 , No. 65, Buenos Aires, 1-11-1949; "The Linguistic Problem in the Oceanic Origins of Native Americans," in: Homo,

International Zeits~ chrift für die vergleichende Forschung am Humanism. Band I. Helft 3-1950, pp.

231-244. Stuttgart, Germany, 1950. Jdem, in Ciencia Nueva, Journal of Ethnology and Archaeology, year I, vol. I, No. 2, pp. 3-20, Tucumán XII-1950; " Numbering systems", in: Journal of the Anthropology Institute , vols . 5-6, pp.

103-137. Institute of Anthropology. National University of Tucumán. Tucumán, 1950-1951 ; "Current status of the problem of the Oceanic origins of the American aborigines", in: Ciencia Nueva. Journal of Ethnology and Archaeology, year 1, vol. I, No. 3, pp. 3-46, Tucumán, v1-1951; "The linguistic

relations of Asia and Oceania with America, Part I" in Ciencia Nueva. Journal of Ethnology and Archaeology, year III, vol. I, No. 4, pp. 23-73. Cochabamba, VII,I -1952. "Accounting by subtraction in

Indigenous America", in Revista de Cultura, No. r. Publications of the Department of Culture, Universidad. Mayor de San Simón. Cochabamba, 195 5.

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We, the ways of telling had to be presented equally related and that was the path taken.

Today we can say that we were not mistaken, and we will present general evidence

of this . At the same time, in recent years, comparisons of cultural, archaeological, ethnographic, and anthropological elements have greatly expanded from where they were when we began our research. We can also say that the linguistic results we have obtained are in close agreement with comparisons of these elements made by other authors, especially those of Drs . José Imbelloni and R. Heine-Geldern.

2

As for the study of primitive peoples' counting methods , we soon had to modify many of the existing ideas about them, suppress some of the forms that were believed to exist, and add others. The picture seems to us to be sufficiently clear .

The published monographs have been steps in our study.

Part of what we have said has been surpassed, and for this reason we now want to present the current state of our research in the most complete and clear way possible .

1

In general, people who do not have a special study on this subject do not form a real idea of the counting systems of the most primitive peoples, which can be so inferior as to be practically non-existent.

Many researchers, who have been unable to form a complete picture of the whole, have been in much better shape . Only in recent years have a few works appeared in which the overall view is sufficiently clear, such as the chapter on Father Schmidt's work of 1926.3

2 Regarding the last author, Heine-Geldern, we refer in particular to his personal letter of January 3 , 1954, which contains many novelties not yet published. a

Schmidt, W., The Languages and Language Arts of Earth. Heidelberg , 1926.

The most primitive forms of counting

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We recall a work by a previous author, which will serve to illustrate an interesting point. It stated that only people from tropical regions, who always walk barefoot, have used the system of counting with their fingers and toes. This seems like a sensible and logical statement, but reality is not always logical: the Eskimos, who are one of the best-shod peoples in the world, use this method of counting. We would have liked the author of the aforementioned thesis to have explained this fact to us.

Let's leave aside facile criticisms of past events. Primitive peoples' counting methods are similar to those of cultural elements ; counting

systems develop from very small bases until, by ancient times, they reached the highly developed forms we use today. This development is presented to us along two fundamental paths of evolution: counting by twenties and the decimal system we use today.

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It is essential to understand the relationship between counting systems and other elements of a people's culture. Several authors have discussed the inconsistency with which counting methods developed among primitive peoples and vice versa are presented . This is not the case. Counting methods, in their development, strictly follow the relationship with other elements of culture. They follow it and spread with it. In this regard, none of the evolutionary ethnological schools or the

cultural areas can give us a satisfactory explanation of primitive counting methods.

Only a form of interpretation that presents cultures as they spread throughout the world can adequately explain the spread of different forms of storytelling. The historical-cultural

school , with its culture cycles, is the one that most adequately presents us with an interpretive form, and relating culture cycles to forms of storytelling is what this chapter has been devoted to .

title of Father Schmidt. However, he has not achieved a sufficient

relationship; in several cases, counting systems and cycles are largely avoided.

yours truly.

One thing is clear to us: the idea of the diffusion of cycles of culture, or rather, of cultures; we can imagine, and we will do so in this work,

that counting systems are one of the fundamental elements of cultures. By studying them and their diffusion, we can see and follow the diffusion of cultures throughout the world. The most primitive, the poorest systems must represent to us

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to establish the most ancient cultures, and thus, with increasingly developed forms , we will reach the most recent cultures of prehistory .

Having said that, as a necessary interpretive and preliminary starting point , we can begin to deal with the most primitive counting systems .

The first thing, it seems to us, is to explain what a counting system is , a problem that seems very easy, and it is, but that needs to be properly characterized .

A counting system is a way of repeating counting words in order to arrive at higher sums. The earliest counting words were not repeated; they were what we might consider equivalent to only, one , even , several, some, many, etc. When the first method of repeating or adding the words only or one and even was invented, the first counting system , the binary system , was invented . With this, the first true numerals appeared ; the earlier words were not added and were therefore not true numbers.

In the binary system, you can only count up to a small amount. Three is expressed by two

and one, four by two-two, five by two-two and one, six by two-two-two, and that's where the

counting ends .

Ways of counting inferior to the binary system have been pointed out

in various parts of the world, but in most cases they are presented as highly dubious. However , in some cases they seem obvious and serve as a starting point for understanding the most painful forms .

Example of the lack of numbers in the Chiquito language (Bolivian Chaco):

etama, one ausiri, many anaaña,

ominama, some, few

all4

This example has been published several times as proof of the complete lack of numerals, but it is not certain. When these words were collected , the missionaries had taught the Chiquitos to count in Spanish , and it is likely that they had a counting system beforehand , however poor . In any case, it would be extraordinary for a farming people, already relatively cultured like the

Chiquitos, to lack numerals .

ADAM, Lucien, and Victor HE ~RY, Art and Vocabulary of the Chi- Quito. Paris, 1880.

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More convincing is the following example, from the Botocudo language of eastern Brazil:

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urubu, two, a lot the one who is sick

This example is not definitive either, since we don't know if they ever expressed three by adding two and one. In any case, this is a very primitive culture, and the repetition of numerals may, logically, be missing.

Example in purys or puri language:

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om1, one

courier, two

couriers, three, mucho

There is no guarantee that the numerals will not be repeated here either, but this is still a very primitive people and this may be the case.

Example in Yámana, southern Tierra del Fuego :

ikávali, one ma-an, three kombeibe} two hai-xur hu} ye la} much

Here there does seem to be certainty of the lack of repetition, since the same numbers, with slight phonetic variations, are repeated by several authors and none of them points out any form of repetition. Félix F. Outes, in two of his works, presents us here with a decimal set of numerals, but it is evidently a creation of the missionaries, which was probably never used.

The .ten gua alacaluf, from a little further east, presents us with the same lack of numerals, although it reaches up to five.

Here we end our examples of the lack of true numerals among the clergy, but we believe it is appropriate to make a brief comment. We have seen that in these primitive forms , depending on the language, one counts up to

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BALBI, Adrien, Ethnographic Atlas of the Globe1. 'or Classification of ancient and modern peoples according to their languages. Paris, 1826.

6 The same.

' · EIZAGUIRRE, José Manuel, Tierra del Fuego . . Memories and impressions of a trip

to the southernmost tip of the Republic: Córdoba, 1887.

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PAOLA, José María de, "Memory on the botocudos of Paraná and Santa

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LUBBOCK, John, The Origins of Civilization and the Primitive Condition of

Man. Buenos Aires, 1943. STEINEN,

10

Karl Von Den, Central Brazil. São Paulo, 1912.

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two and three. The relationship of these words to the hand does not appear in any of these languages. However, by interpreting later forms, it is possible to assume the following: The form of

counting by two, . alone, was done on the fingers of one hand; that of counting by three, on the phalanges of one finger.

The latter is clearly suggested by some later, more developed forms found in the Torres Strait region (southern New Guinea), where counting is done on

the fingers, then on the hand, then on to the elbow, shoulder, back, other shoulder, etc. This is a possible interpretation, not a proven reality.

The binary form is clearly presented to us in the primitive peoples of eastern Brazil and in Australia.

Example in Kaingang, Brazil:a

r pire, upi 2

ulanglédna 3

ulanglédna upi; taktun 4 ulanglédna ulanglédna 5 ulanglédna ulanglédna ¡.,pi

The system is clearly the aforementioned binary; the second three doesn't seem to be widely used; it's possible that this language first had the three non- additive words and later adopted a binary system.

Australians from Errub and Cape York: 9 1 netted

2 nations

·3 nations-netat

4 nations-

nations 5 nations-nations-netat

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Bacairi, Carib language of Brazil: 1 tókalole 2

1st

asáye, aháye

Cathalina, in: Annals of the xx International Conference of Americanists, vol. I.

Rio de Janeiro, 1924.

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3 aháye-tokálo 4 aháye:-ahaye 5

aháye-aháye-aháye 6 aháye-aháye-aháye

The two previous groups are clearly binary. The presence of this system among the Bacairi seems strange if we consider it a Carib language, but it is likely that it is an originally more primitive language, which has been "Caribized"

due to influence .

Direct derivatives of this system, with a mixture of higher forms, appear

among the Bororó and Zamucos, which combine more numbers, but these are not primitive, original forms , and therefore we do not deal with them here .

This is followed by a system we shall call duo-quinary or bi-quinary , the latter name giving the bino a sense of repetition rather than of two. It has sometimes been called simply quinary, a form in which it is sometimes simplified, but due to later influences.

It is difficult to find clear examples of this system, because It is absorbed without leaving a trace by subsequent forms.

Example in the Kayapó language, in the middle zone of Xingu, Brazil:11 I pidyi

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1 pound 2 pound 5

pieces of cheese (mano)

10 pieces of cheese (dosage)

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2 amargru 3

amáigru-akíekie 4 amat ,. ,.

gru-amat gru 5 d yu,akanapi

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12 In the Pacaguara language, from northern Bolivia:

Here the hand intervenes , in the account, and that is the basis of all subsequent developments.

11

NIMUENDAJ, Curt, "Indigenous Languages of Brazil", in: Journal of the Institute of Ethnology of the National University of Tucumán, vol. 11. Tucumán, 1932.

12

ARMENTIA, Fr. Nicholas, "The Mosetene Indians and Their Language", in: Annals

of the Argentine Scientific Society, vol. LII, LIII, and LIV. Buenos Aires, 1903

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The system is sometimes presented as completely quinarized, meaning it loses the combinations of three and four and uses simple numbers instead. An example is in the Choco language of Colombia:

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1 haba, aba 2 ome

3 give 4

kimari, kimané 5

smile, smile (xua, mano) 6 smile-ba, smile-aba, etc. 10 ome xuasoma (two

ivanos) 20 kimari, kimané xuasoma (four hands)

In what has been presented so far, binary, bi-quinary , and quin-ary forms, a line of evolution is followed . We must now interrupt and look at the development of the other line of evolution. Counting up

to three, without adding the numbers, gives rise to a system of pairs, which subsequently evolved for a long time . In its most primitive form that we have

found , it is found in Australia. Example in Kamilaroi language:

1 thing 2 these

14

yulibayuliba

The difference is clear if we look at the ways of making five and six , the word hand meaning five is

missing , and six is a three-three.

The next counting method is in fours , tetrasimal or quaterna, and exists only in two places in America, Southern California and part of Chaco. Its relationship to the previous systems is unclear , but the lack of the word " mano " to express five leads us to assign it to the second group, with a possible

interpretation as a mixed form . It does not appear pure anywhere ; in California only remnants remain , and in Chaco it is mixed with the quinario-vigesimal form .

13

3 yuliba

PINART, Alphonse L.,. Cast.ellano-choco vocabulary (Baudo-citarae) . Paris, 1897 .

14

Anthropost t.vn. Vienna, 1912.

SCHMIDT, P. W., "The Classification of the Australian Languages", in :

4 bularbula1' 5 bularyuliba 6

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We will give the example in which it appears most clearly, and which comes from a

grammar of Guarani from Paraguay:

1 one 2 two 3

three 4 four 5 four on

p:one (4 on I)

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6 four is one 7 four is

three 8 1nokoi four { 2

cuatros) 9 two four _is one ro two four is two

The same combination (with the aforementioned mixture) presents us with the Lule-Tonocoté language of Machoni... The remains that remain to us in California manage to express the 12th by: three fours.

With this, the fundamental primitive forms of counting are established. The existence of two major lines of evolution is clearly evident, without denying that others may have existed, and these are the ones that give rise to the two major later systems, not without

numerous intermediate forms.

The count by twenties

II

This system is presented as clearly derived from the duo -quinary or bi-quinary form of counting and it is a system that, in its most primitive form, is bi-quinary-vigesimal and that we generally find already simplified in a quino-vigesimal form.

The authors who have addressed this form of counting have not interpreted it correctly in any case. They generally present us with a form they call twentieth or pure vigesimal , which does not exist as an original form but rather as a product of mixing with decimals. We'll see the example a little later.

This way of counting, starting from the duo-quinary form , retains in its early days the binary form of making the numerals three and four, but that seems to disappear soon since there are few languages that present it to us with purity.

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Tu- rin, S/f.

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BoTTIGNOLI, P. Just, Reasoned Grammar of the. the Guaraní language .

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Example in the Dieri language of Central Australia: 1 kunu 2

mandru 3

par(a)kulu, par(a)kula 4 mandru

or mandru 5 mara wora

(marra, mano) 10 mara pr.atyana 20

mara tidna, (didna, tidna, pie)

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Here we see the type of evolution that has taken place. The use of the hand for counting has been extended to the foot, all the fingers, so the number 20 is

clearly expressed as "hands and feet." Example ~n Caribbean tamanaco:

1 tevinitpe 2 akéiakké 3

akéialove 4

akéiakkernnene, akéiakkére-pe.né 5 amñaiaóne (whole hand) 6 stone I put on tevinitpe

(with one hand) 10 amña-akéeponase (with both hands) r I puitta-put on tevinitpe (of one foot) 15 iptaitone (foot

whole) 16. iptakonó-puita-poná tevinitpe (of the other foot one) 20 tevin-itóto (one

man) 100 amñaitone itóto (hand of men, five men)

Here we see a further development of the system: the use of the word "a man" to designate twenty, which refers to all of its fingers. The Guarani language, apart

from the four-digit system already presented, also maintains the "hands and feet"

system , while also being more quinarized: 18

1 petei, ñépetei, moñepe 2 niokoi

16 11

See 14. .

HERVAS, Abbot Don Lorenzo. Arithmetic of the Nations and division of the

time. Cesena, 1786.

18

See 17.

11

16

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.,

3 three 4

four, four 5 ase

po one (a person 's hand) 6 ase popetei,

hase one abe (a person's hand , and another of more) 7 ase po one, hase two

abe 8 ase popetei, hase three abe 9 ase popetei, hase four ro ase pomokoi (two person 's hands)

rr ase pomokoi, hase petei abe (two person

hands , and one more) 20 asepo asepi abe (person hands and feet still)

In these last two examples we find the representation of the system already in the common quinary-vigesimal form.

We now turn to the system called pure vigesimal . We have already said that it does not exist as an original form , but rather is a clearly mixed form . However , it has occasionally spread in this mixed form, thus acting as a pure form .

The other element of the mixture is the decimal system . As we have seen, in the

development of the counting by twenties line , a true line of evolution is followed , starting from the duo-quinary system , and finally a quinarization occurs . In the system called pure vigesimal , a decimalization of the numbers of the second quint appears , or the system of 6, 7, 8 and 9, which are transformed into simple numbers. The system that remains is, therefore , deca- vigesimal .

Clear proof that it is not a pure system and that this decimalization has not been produced by an internal evolution within the system is that wherever it appears , the two systems, the quinary- vigesimal and the decimal, are found together, or coexisting in immediately neighboring areas . Furthermore, the complete decimalization of the decimal system does not occur suddenly , as we will see in the next chapter , and imperfectly

decimalized forms appear in the deca-vigesimal mixture .

Of these incompletely decimalized forms , the one that appears most clearly in this mixture is that of six, a clear example of which will be seen in the following chapter.

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Mixed form with the six of a primitive decimalization , in the

l~ngua tarasca of Mexico:

19

BASALENQUE , Fr. Diego, Art of the Tare/Seo language . Mexico, 1886. the

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In

2 tzhnan 3

tanimo

4 ta1nu

5 yu1nu 6 kttimu 7

9 June to Te1nben

II teniben1na 20

niaekuatze (one twenty) roo yuniekuatze (5 twenties) 400 1naurepete (one four hundred)

DICK EDGAR !BARRA GRASSO 281

yuntzzman 8.ooo nz,axhuatze repeat (20 cuatrocientos) 8 yuntanirno

Here decimalization has been completed up to six , and subsequent numbers are still made by combination . We see that this is now a highly cultured language , due to the appearance of high simple numerals .

Example of a complete deca-vigesimal mixture in the Mayan language :

2nd

r hun 2 ka

3 ox

4 kan

5 ho

6 ttak 7 uuk

8 uaxak 9

bolonz ro lahun 20

hunkal (one twenty) roo hokal (5 twenties) 400 hunbak

(one four hundred) 8,000 hunpik (one eight thousand)

Some vague traces of the second fifth combinations can still be seen , but decimalization is complete. Higher numbers are still made up of twenties, and there are even higher simple numbers . The distance we are from the primitive forms is very great.

III

The decimal account

As in the previous case , here we propose to follow the entire evolution of the system, and to do so we must begin by examining very primitive forms ,

which in no way can be considered decimal . They are, indeed, its most remote ancestors .

The system starts from the pair forms , which we saw in the example

20 BELTRÁN DE SANTA ROSA MARÍA, Fr. Pedro, Art of the Mayan language re- Delivered in succinct Yucatecan rules and semi-exposition. Mérida, 1859.

Machine Translated by Google

from the Kamilaroi language of Australia. This pair system , which does not yet use the word "hand" to designate the number five, seems to be influenced by the duoquinary system, which does . Then the pair system begins its development process .

The surviving examples of the most primitive forms of this language are very few and are generally found mixed. We can give a sample from the Ona language of Tierra del Fuego ; forms given to us by Beauvoir and Gallardo.21

I SOS, SOS, SOS 2 soki, soki 3

I SOUS 2 souke

chopsticks (one hand) 6 chopsticks (2 sides 3) ' 7 chopsticks (2

sides) 8 chopsticks (3 sides)

9 10 koni tchen win (both hands) 20 soke éoon

ketchen wini (two men's hands)

sauke, sauk'en 4 koni-soki (doble 2 ?) 5

kismarei 6

kari-koni-soki; kari-sauke 7 kari-

kismarei; kaé-s.auke

8 karaoke-konisoki 9 kauken-kismarei

Io- karai-kismarei

I I kauken-éenui-n (éemín) (éemin)

,,

4 chopsticks (2 sides 2) 5

A

Here the mixture is presented quite evidently and disorganized : Apparently the Ona language had previously had a more primitive counting system , perhaps without repetition like the Yámana, and when adopting the new system it did so in an imperfect form .

The same system, but in a much more developed form , appears among the

Patagonians, a Tehuelche language closely related to Ona . However, it does not

appear to be native to them, and they would have borrowed it from other peoples as

well. In this Tehuelche language , Quinarization is already in a very advanced state,

as we can see.

22 see:

21

GALLARD01 Carlos R., The Onas. Buenos Aires, 1910. ÜUTES,

BEAUVOIR, P. José María, Small dictionary of the Fuegian-Ona language, with its corresponding Spanish. Buenos Aires, N/ d.

22

Félix F., "Unpublished vocabularies of ancient Patagonian", in: Re-

View of the University of Buenos Aires, vol. XXI. Buenos Aires, 1913. ..

k 3 san en

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r éeuken 2 xeukay 3

keaJ 4

kuey 5 keitzum

(mano) 6 wenekas 7 kuka

'"

•'

. .....

8 wenekekaye 9 kekaxetza ro

sticks 20

keukunu-sticks 30 asunu-

sticks 70 nail sticks 1 oo kayunu-sticks

...

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283

The path to complete decimalization is now clear . Not only are the numbers in the first five simplified , but the same is beginning to happen with those in the second, as seen in seven . The words five and ten are derived from hand . Counting in pairs is preserved in six and eight , and nine is also composite .

The hundred is made by "ten by ten" .

The same system appears among the Shoshones (or To-Aztecs of the

Rocky Mountains) and most of the Athabascas of Canada :

Example in gabrielino shoshon : in tacullies or tahkali, atha- basca:

23

I puku 2 wehe 3

pahe 4 watsa 5

mahar 6 pabahe 7

watsa kavia 8 wehe- s watsa 9 wahar kavia ro wehe-s niahar 20

wehe-s wehe-s mahar

roo wehe-s mahar-es wehe-s ma-har

I etkh/ a 2 or 3 ta, taki

. 4 trn('{r 5 skúnlai 6

olkitáke 7 takalte 8

olkitinyi 9 lanizzi-etkhlahúla ro lanízi

20 nat-lanízi roo lanízi-tlanízi

In the Shoshona language there are traces of older forms , or the substratum of a different form of counting used before. The hundred is made

23

DIXON, Roland B. y A. L. KRODEBER, "Numerals Systems of the Lan-guages of California", en American Anthrop·ologist, N. S., vol. 9, No. 4. Lan-caster, 1907.

Buschmann, Joh. Carl. Ed., The Athabaskan Language Tribe. Berlin, 1856.

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As in Patagonian, six and eight are also in pairs. In the nine of Tacullies, a subtraction is noted on the ten, and the same is true of the nine and seven of Shoshon.

This leads us directly to an examination of other, more developed forms. But first,

since it would be appropriate for this system , we must consider another nonexistent system as a primitive and original form ; we are referring to the quinary-decimal system , accepted without question by all authors.

· · According to theorists who support its existence, the second quina repeats the first and then counts decimally. This doesn't occur in any primitive language that is n't mixed, and

even those that do exhibit such mixing are very rare. We'll say more about this mixing at the end of the chapter .

With the appearance of subtraction , the form of counting in pairs is altered . Forms appear in which subtraction is performed not only on nine but also on eight and, rarely , on seven . At the same time, on the other hand, the number six is reduced to a simple form ; this latter already undoes the entire system, and a strange form appears to express seven, eight , and sometimes nine.

This is rarely clear, but it consists of the following: since six is a simple number, one must count from it , and this is done in a way that becomes "second six" times 7 , "third six" times 8 , and sometimes "fourth six" times 9. It is the mixed form that we have seen in Tarascan ; 9 is more generally expressed by subtraction.

Example .in the Aymara and Atacameña languages.24

1 maya, marnr 2 paya, pani 3

three 4

four 5 five 6

éokta, Jokta 7 seven 8 three

9 lla!latunka

1 serna

2 ppoya 3

ppalma 4 ééalpa 5

mutsisma 6

mitéala

,,

7 ccoya 8 ééólan1a 9

tékara

24 BERTON IUS ROMANUS,. ludovicus, A very copious art and grammar of the Aymara language , Edic. Platzaan. Leipzig, S/ f.

ScHULLER, Rudolph R., Vocabulary and New Materials for the Study of the Language of the Lican-Antai (Atacameños) -Caichaquí Indians . Santiago, n.d.

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10 tons 20 tons 100 tons ·

1,000 tons

,.

10 suct

,. ,.

Other influences from more developed forms are noted, especially in Aymara, but the remains of the system are clear. This form of counting has not been understood by

researchers and has generally been interpreted as quinary-decimal; rather, it should be senary-decimal. It exists, naturally, in other parts of the world, and we need only recall the Irish: seser, six; mor ser, seven, "great six."

They are variants of the same form.

There may have been more intermediate transitional forms of the pair system prior

to this sequence, but they appear to have been destroyed by the spread of fully decimalized forms.

After this we come to complete decimalization, and to continue with examples of

American languages, we will present that of Quechua : 25

I huk 2 iskai 3

kinsa 4

tawa, éusku 5

piska 6 sokta 7

kkanéis 8 pusak 9

iskon

IO one II

one one 12 one

iskainiyok 20 two one 50 piska one roo

This is one of the American languages that presents us with the most complete decimalization , and at the same time the highest simple numeral in indigenous America.

We still need to explain one form of mixing, which is precisely the form that has been confused with a pure system and called qui-nary-decimal (this is in cases where it truly

exists).

This mixture occurs when languages that have the quinary-vigesimal counting

system come into contact. It should be noted, as is quite clear, that the close contact of these two systems can produce

25 TORRES RUBIO, P. Diego de, The art of the Quiché language. Lima, 1916.

20 sucrta suct

100 aras sema, sucr suct

r .ooo aras suéi (?)

paéak I .ooo thousand

ro.ooo hundred, ono

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Machine Translated by Google

two distinct mixtures can occur: in one of them the decimal predominates , that is to say the simplification of the second quina, while in the tens the counting by twenties continues to predominate. We have already presented this when dealing with the previous group,

since there it "logically corresponds to be: The second form of mixture that occurs is that the second quina continues with its compound

words , according to the quinary-vigesimal system, but in the tens the decimal counti Clearly, a quinary-decimal system thus emerges , but its appearance is a mixture and

always follows the purer decimal . Examples of this type are found in several Indochinese

languages .

IV

The account by subtractions and the high numbers

We are now dealing not with a true counting system, in the sense in which we have been using this word or phrase, but with a strange mixture that manages to spread over very large areas and therefore behaves, in its spread, like a true system.

We are referring to the act of counting by subtracting from a higher number , usually a ten or twenty. We don't know of any other author who has tried this method of counting.

Presented like this, this may seem somewhat strange, but the reality is that it's in common use among us, even if we don't realize it very well. We use it to count the second

half- hours: twelve o'clock , a quarter to three, twenty o'clock, etc. It can also be reminiscent of Roman numerals .

It is an extension of the subtraction within nine, which we just discussed in the previous chapter; only here it is generally applied to higher numbers, and is found in both vigesimal and decimal forms of counting . Aymara itself, which we recently presented , also uses it , combining the following forms:

I 9 nine for twenty 29 nine for thirty 99 nine for one hundred 900 nine hundred for one thousand

2'; See 24.

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Here, the combination is made in a language in the process of complete decimalization. Its use seems to have almost disappeared today ,

and this is another case in which it has not been understood, despite the multitude of works available on this language .

We will now see an example of the same subtraction in a vigesimal language , or rather a deca-vigesimal mixture , the Mayan language, whose

21

first numerals we have already presented :

30 lahukakal (ten for two twenties, ten for 40) 20 hunkal (one twenty) 30

lahukakal (ten for two twenties, ten for 40) 40 kakal (two twenties) 50

lahuyoxkal (ten for three twenties) 60 oxkal (three twenties) 70

lahukankal (ten for four twenties)

So kankal (four twenties)

roo hokal (five twenties)

The account remains in the same form, even for the largest numerals. high ones which are hunbak, four hundred, and hunpik, eight thousand .

In the rest of the world the same way of counting appears several times , being possible to point out, in America, in particular the center of California .

In Europe itself , we find traces of this system having been used in

ancient times . Apart from the rest mentioned in our own language , in the

way the hours were counted , the following traces appear in Latin: 28

r 8 duodevi ginti (twenty minus two) r9 undeviginti (twenty minus one) 29 undetriginta (thirty minus one) 39 undecuadraginta (forty minus one) 99 undecentu1n (one hundred minus one) ,

The same form of subtraction as in Mayan appears in a dialect 20

Danish:

21 May is 20.

28

See 17. zv See 17.

etc.

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50 half- sixteenths 60ths 70 half -

sixteenths 80ths

Almost the only place in the world where this form of counting is preserved in its entirety is in the Yoruba language , from the mouth of the Niger in Africa. Reproducing the numerals of this language would burden this work even further, so we will limit ourselves to describing them .

From one to 10 the words are simple. From 10 to 14, add up to 10.

From I 5 to 19 you subtract from 20. From 2 I to 2 5 is added over twenty .

From 2 5 to 29 you subtract from 30. 30 is subtracted by 10 over 40.

40 is 2 twenties .

50 is subtracted with ro over 60 (three twenties) . 500 is subtracted from 100 over 600 , etc.

Here are gathered together in a single collection all the forms of counting by subtraction that we find in other languages. Presumably, in most of them the same thing originally occurred , but they gradually abandoned this complication.

As for the high numerals, there are naturally two distinct lines of evolution, that which gives us the vigesimal count and that of the decimal count .

In counting by twenties , after using the phrase "hands and feet" to express twenty, a simple word is used : man or one man. One hundred is "five men," etc. When twenty times twenty is reached , " a man of men" is said , but this is rather rare; more frequently, another

simple word appears , expressing "four hundred," then another is invented for " eight thousand."

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The evolution, however, is not so simple and straightforward. Before inventing a simple word for four hundred, it intervenes in this way of counting decimal numeration; as a result , the first simple word invented is not for "one twenty times twenty" but for "ten twenties," one two hundred. A thousand is expressed as "five two hundred."

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The decimal counting method produces a simple ten, as prob- ble derived from "two hands" or simply "hands".

The oldest hundred , in this way of counting, is expressed as "ten times ten" and in many cases there is even a thousand made by a new multiplication: "ten times ten times ten."

A simple word for one hundred was created late in the system's evolution and originally appeared to be a simple derivative of ten in the augmentative state; later, as a new derivative form, a truly simple word appeared. A thousand in this state is expressed as "ten hundreds ."

Then comes a simple thousand, followed shortly by an equally simple "ten thousand." This is the furthest that ancient European languages reached, and even then the simple

ten thousand remained practically unused.

In Egypt and India, the evolution continued. Simple words were constructed for "one hundred thousand," "one million," "ten million," and even "one hundred million." In

Europe, until the end of the 15th century, the highest known simple word was "thousand," and it was used to multiply up to a "thousand thousand." This was called "a count," on the

assumption that one could count no further.

The Portuguese word "canto" (milreis, in the recently common currency of Brazil), rios preserves the survival of that state.

The word "million," in its current meaning, was not invented until the end of the 15th

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century.

In

The geographical spread of the forms of counting we've presented is of great importance. It is here, in this chapter, that we must bear in mind what we said at the beginning: that we must consider number systems as representative of cultures, and study the spread of cultures around the world according to their spread.

Naturally, this should not be taken as an absolute fact, isolating it from the other cultural elements presented to us by the peoples. On several occasions, for example with regard to the duoquinario-vige simal account , the system is spread from the peoples who

originated it.

The spread of large systems

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They often present it towards other more primitive peoples (possibly also together with other cultural traits); in cases like these, it is necessary to take the whole set of elements of the culture of the peoples in order not to fall into unpleasant errors.

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In another sense, by proceeding to the study of cultures through the number systems they use, we have a valuable contribution in the sense that we can follow some of their transformations.

It is common among researchers, at least until very recently, to consider cultures as something too closed, with virtually no evolution toward higher forms. Cultures, in reality, the ones we can study today, are like "a continuous thread," with a beginning X and an end that only occurs when it is completely destroyed. Isolating a culture at a given moment is like cutting a part of that thread and pretending it represents everything. It can obviously represent everything, but we have no certainty about this.

With numerals, particularly with the study of decimalization , we can see a series of cultural transformations, which starts from a state of primitive hunters, develops immensely with the domestication of cattle and reaches its perfection with the high numerals, which appear when the cattle-raising peoples dominate the farming peoples of the State culture.

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The geographical distribution of counting systems clearly suggests, from the outset, that the invention of repeating words for counting must have been relatively recent. That in the Lower and Middle Paleolithic, all forms of counting must have been absent, and that the most primitive forms must not have survived beyond the Recent Paleolithic.

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Even so, for the peoples of the Late Paleolithic, counting methods must not have gone beyond the use of the word "ma-no" meaning five, with very few "hands" actually being

counted. This is at least what all the current remains suggest, in the counting methods of peoples who preserve more primitive cultures.

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These more primitive forms of counting are preserved among the Bushmen of South Africa, Australia, Tasmania, Tierra del Fuego, parts of eastern Brazil, and the Chaco. A slightly more developed degree is found in counting by fours, which appears in the Chaco and, in remains, in southern California. This set of remains is perhaps

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as to allow us to make real historical constructions with them , as we will do with the following groups.

Apparently, in a cultural state that we must classify as late Mesolithic , or perhaps more accurately Neolithic, the systems we have called duo-quinary-decimal in pairs and duo-quinary-vigesimal first appeared . From the very moment of their appearance, an opposition in their geographical distribution seems to be noted : the former would occupy the central and northern Eurasian territories , while the latter would be found south of them, mainly in Mesopotamia and India. The subsequent diffusion of both systems proves this initial occupation of the aforementioned territories . We have already presented the fact that the most primitive

form of counting in pairs reaches as far as Tierra del Fuego. This primitive form is followed by the one already presenting decimalization , typical of the Patagonians, Shoshones, and Athabascans . Clearly , this system is the last to spread from Siberia to the American continent . In the Eurasian region , the remaining groups are moving toward rapid decimalization. On the other side of the world, in Africa, the system reaches its southern tip with forms similar to those spread to America by Behring, but it is possibly a later spread , already among peoples with a cattle-raising culture, horned cattle .

The duo-quino-vigesimal system also extends to America , but following a very different path . Because of its relationship with other cultural elements, we can assign it to a culture of agricultural peoples , perhaps originally gatherers, while those who count in pairs would be hunters. The spread of this system follows the world's belt , that is, all of South Asia, without mentioning its primitive expansion into Europe and Africa ; in Oceania, it follows

the same central path , although there is a deviation towards Australia, where it passes through or is adopted by more primitive peoples.

In America, it appears to have had three points of arrival: British Columbia, central California , and Central America , from where it spread to the Amazon and the Antilles,

reaching the Río de la Plata with the Guaraní. Another branch also spread to more primitive peoples , the Eskimos, with whom it spread to Greenland.

This last region, that of the tip of Siberia and the Eskimo languages, the aforementioned Australia, English Columbia and the aforementioned California,

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They constitute the only regions in which the duo-quinary-vigesimal generation has surpassed the farming peoples, among whom it clearly originated. Its characteristic territory

of diffusion has been the world belt, from the Mediterranean to all of southern Asia, Oceania, and the aforementioned places in America.

The final process occurs after the decimalization of the pair system. The peoples who used this system, now transformed into cattle herders, advance into the center and south of the Eurasian region, particularly invading Mesopotamia, where they decimalize the methods of counting. From there, they move on to Egypt on one side and India on the other . The process continues further, although without any pastoral elements, decimalization prevails over the main languages of Oceania and reaches as far as Native America .

Decimalized numerals, in partial or complete form, are found in the Americas, from southern British Columbia ; part of California; all of Central America and central Mexico, where they mix with the previous form and generally acquire a type of deca-vigesimal mixture; the eastern United States; and the Andean region, from Colombia to Araucania.

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The high numerals of decimal counting, apparently originating in ancient Egypt after the Hamitic pastoral invasion (which is pre-dynastic in any case), reach America. The number one hundred is quite widespread, the number one thousand much less so, and the number ten thousand is only used in two languages on the entire continent: Quechua and Aymara.

Among the Mayans and Mexicans, on the other hand, high numerals of the vigesimal

count appear, four hundred and eight thousand simple, whose most remote origin can be

traced back to the Cambodian language of Indochina.

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South Asian and Oceanic influences in America

With what was said in the last chapter, it can be seen that the main objective of our research, to establish the linguistic relations between indigenous America and oceanic migrations , or those by ocean, has been achieved in principle.

We must note the following: The greatest difficulty encountered so far in establishing these relations has been that of the C~ntiq~d

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extraordinarily large number of languages that America presents to us. Even counting only those that in some way touch the Pacific coast, there are still no fewer than a hundred. Determining which of these languages are related, and with which ones in Oceania, has been the main obstacle in these investigations.

Before ours, many comparisons had been made, but the path followed in them has been more that of chance than that of a straight line of scientific investigation. The fact that Quatrefages, many years in the last century, pointed out the existence of common features between the skulls of Melanesia and those of the California peninsula gave way to a serious scientific effort to relate the languages of those places; and so did the other similar works. The comparisons were not based on the same languages , but were extended to them, those made with other elements.

We believe the situation must now change somewhat. Our comparison clearly shows that the systems of counting by twenties and decimalization reached the Americas via Oceania , with their origin (not origin) center in Southeast Asia .

In Oceania, the languages that served as a bridge to the Americas were covered by later invasions by peoples known as Malayo-Polynesian or Austroasiatic. These Austroasiatic languages, of a fairly homogeneous type and with differences often no greater than those between the Latin

languages themselves, cover continuously from Easter Island to Madagascar, passing through Micronesia and Malaysia . All the Polynesian and Melanesian languages with which the American languages, considered to be of Oceanic origin, have generally been associated belong to this large language family.

Of the previous languages, which numbered in the twenties and with the decimalization that reached America, only a few traces remain, mainly in the Moluccas region , part of Micronesia and southern Melanesia. These traces seem to be related, to the point of forming the same family, such as the Austroasiatic languages of Indochina and India (Santiago, Mon, Cambodian, Annamite, etc.), on the other hand,

America, are related to the languages of Central America and Columbia , mainly.

The relationships are found between the numeral words . And the three words that we have collected together with the numerals,

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because of their relationship to counting by twenties; they are the words that designate: hand, foot , and man.

Let's look at the latter in its two extreme locations and in the center of the region:

Indochina . . . . . moi, honorable Melanesia, Tobriand Island . . . . . mo, Chibcha

people, Guaymi language . . . . . rnuoi, nzove, man

The same thing happens with the other words. Particularly interesting is the one designating "hand," which appears in similar forms even in Eskimo. In the Cuna language, part of the Chibcha family, "mano" is tale, and in Eskimo, "talik" is the same; five, naturally, is "mano," in Cuna, "five" is "atali, " a hand; in Eskimo, it is "talimi" (Stuard Island Eskimo), and other similar forms. In the Malayo-Polynesian languages, and especially in the Palinesia languages, the word seems to have moved forward one syllable: "lima," " five, "

and "mano." This, naturally , comes from the previous substratum. "Lima," in Pomo (California), is "five."

The other numeral words are in the same case.

The most intense interoceanic linguistic relationships are those between the substratum left in Oceania and the languages of Columbia and Central America. The cultural elements found in all these regions confirm this relationship.

Naturally, what we have obtained is not definitive, in the sense of having absolute proof, nor is it something that is already established as a result of

completed research. We believe this is just the beginning of the work, and that beginning is having managed, with this, to separate which languages can be related to each other and which cannot be from the outset .

The few relationships that appear from this point on between languages that may be related seem to us to constitute a promising path to begin research . But, on the other hand, we should not expect things to be too simple. Of at least one hundred languages that previously had to be compared, they have now been reduced to a fifth. There are still many, and it is probable that a few of

them are not languages of Oceanic origin, but languages of an older American type (of those brought by Behring), which have adopted the numerals and some other words thanks to the influences

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Oceanic. Eskimo, or rather the Eskimo languages, are a typical case; in their morphology and phonetics, they are completely distinct from those found in Oceania and Indochina, but , possibly due to early contact with Oceanic influences in southern Alaska and British Columbia , they adopted numerals and some words from that origin.

We have also said that the pre-Austronesian remains found in Oceania are related to the Austroasiatic languages of Indochina and Central America . Here too , we should not expect to find absolute coincidences ; the languages of Indochina have suffered a series of more recent influences from India and China , and the languages that reached America,

not counting what they may have mixed with during their passage through Oceania, must have taken elements from the older languages they encountered in these territories.

However, we believe that the elements that must remain on both sides should be more than sufficient to prove their relationship, at least as the material we have already collected and presented so succinctly suggests .

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Full text of "Israelite and Indian [microform] : a parallel in planes of culture"

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ISRAELITE AND INDIAN

A PARALLEL IN PLANES OF CULTURE

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BY

GARRIOK MALLERY

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ISRAELITE AND INDIAN: A PARALLEL IN PLANES OF CULTURE.*

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I.

AXIOMS and postulates long limited man's study of man. This hampering has been peculiarly marked in reference to America, the assumption being that it must have been peopled from the eastern hemisphere, and that its languages, religions, and customs must have beon inherited from nations registered in Eurasian records. Whatever was found here was assumed to have come through descent or derivation. The conceptions of autogeny and of independent growth, by which men in the same plane of culture act and think alike, with only the modificauv us of environment, had not arisen to explain observed facts.

Many authors have contended that the Noi th American Indians were descendants of the " ten lost tribes of Israel." Prominent among them was James Adair, whose work, highly useful with regard to the customs of the southeastern Indians, among whom he spent many years, was mainly devoted to proof of the proposi- tion. The Rev. Ethan Smith is also conspicuous. Even the latest general treatise on the Indians, published last year, and bearing the comprehensive title, " The American Indian," favors the same theory.

The authors of the school mentioned rest their case on the fact, which I freely admit with greater emphasis, that an astound- ing number of customs of the North American Indians are the same as those recorded of the ancient Israelites. The lesson to be derived from this parallel is, however, very different from that drawn by t^ose who have advocated the descent in question.

The argument, strongly urged, derived from an alleged simi- larity between Hebrew and some Indian languages, especially in identity of certain vocables, may be dismissed forthwith. Per- haps the most absurd of all the coincidences insisted upon by Adair was the religious use of sounds represented by him to be the same as the word Jehovah. The " lost " Israelites when de-

ported did not use orally the name given in the English version as " Jehovah," and the mode of its spelling and pronunciation is at this moment in dispute, though generally accepted as Jahveh ; therefore, it would be most extraordinary if the tribes of Indians supposed to be descendants of the I'^st ten tribes of Israel should at this time know how to pronounce a name which their alleged ancestors practically did not possess.

• Address of the Vice-President of tlie American Association for the Advancemer g-ience, Section H, Anthropology, delivered at the Toronto meeting, August, 188!

ISRAELITE AND INDIAN.

Fatlicr Lafiteau was so much excited by coincidence in sound of some of the Iroquoian names and expressions with the language of the ancient inhabitants of Thrace and Lycia that lie ba«ed thereon a theory of descent. On similar grounds ancestors of the Indians have been found among the Phoenicians, Scandinavians, Welsh, Irish, Carthaginians, Egyptians, Tartars, Hindus, Malays, Chinese, Japanese, and all the islanders of Polynesia. It is not wonderful that, with the choice of three hundred Indian lan- guages, besides their dialects, from which to make selections of sounds, some one should be likened to some other language, for all spoken languages can in that manner— i. e., by a comparison of vocables — show identity of sound and a percentage of coincidences of significance. Philology now applies more discriminating rules of comparison.

But all arguments that the Indians are descended from the " lost tribes " are demolished by the fact, now generally accepted, that those tribes were not lost, but that most of their members were deported and absorbed, their traces remaining during centu- ries, and that others fled to Jerusalem and Egypt. If any large number of them had remained in a body, and had migrated at a time long before the Columbian discovery, but later than the capture of Samaria in the seventh century b. c, their journey from Mesopotamia to North America would have required the assistance of miracles that have not been suggested except in the Book of Mormon.

For bi'evity, the term "Indians" may be used — leaving the blunder of Columbus where it beh ngs — without iterating their designation as North American, though I shall not treat of the aboriginal inhabitants south of the United States. This neglect of Mexico and Central and South America is not only to observe my own limits, but because some of the peoples of those regions had reached a culture stage in advance of the northern tribes. To avoid confusion, the terra " Israelites " may designate all the nation. Although the tribes became divided into the kingdoms of Israel and of Judah, when it is necessary to speak of the north-

ern tribes they may be designated as the kingdom of Samaria. The shortest term, Jews, would be incorrect, as the people now scattered over the world and called " Jews " are chiefly the descendants of the southern branch or fractional part of the children of Israel, and have a special history beyond that common to them and their congeners.

The parallel presented is not selected because its two counterparts are more similar to each other than either of them is to other bodies of people among the races of the earth. A similar parallel can be drawn between both the Indians and the Israelites and the Aryan peoples, from which I and most of my hearers are supposed

to have descended. Tlie selection is made for convenience, because this audience is assumed to he familiar with the Old Testament, so that quotations and citations from it are less necessary ; and also because many of them in this, the Anthropoloj^ic Section, are familiar with the Indians, so that the collocation of facts without a prolix statement is sufticient for comparison.

Although the Indians are divided into fifty-eight linguistic stocks and three hundred languages, and although there is great variety in their manners, customs, and traditions, yet there is sufficient generic resemblance between all of them to afford typical instances, where European civilization and missionary influence have not effected serious change, or where the early authorities are reliable. It is essential to examine the other side of the parallul — the Israelites — at a period coincident in development with that of the Indians. That part of the history and records of the Israelites must be chiefly considered which relates to the times before they had formed a nationality and had become sedentary. The general use of writing was nearly contemporaneous with that nationality, and the era of King David is a i)roper demarkating line. The Indians never having arrived at the stage of nationality, though some of them (as the Iroquois and the Muskoki) were far on the road to it, and never having acquired a written language, their stage of culture at the Columbian discovery shows a degree of development comparable with that of the Israelite patriarchal period and the early Canaanito occupation before the rule of kings.

It is important to establish the time when writing was first known among the Israelites, because then their traditions would first become fixed. No reliable history can exist before writing. An illiterate people remembers only fables and myths ; from these

the history of the years before writing was used must be winnowed. There is no reason to suppose that the Hebrew language was written at the time of the exodus, though some such mnemonic system might have been invented as was used by several of the Indian tribes. If Moses had all the knowledge of the Egyptians, but no more, he could not have used any better mode of writing than their hieratic, in which it was not possible to write intelligibly any long document in the Hebrew language, sim])ly because the advance made by the hieratic, in which the use of phonetics began, was not sufficient to express all the Hebrew vocables.

There has been an attempt to show that the old Hebrew alphabet, which has been classed as partly Phoenician and partly Babylonian, was obtained from Assyria at a time before the exodus, but the proposition is not yet established. Even if Assyrian characters adaptable to the Hebrew language did then exist, it is not probable that the Israelite herdsmen and bcmdmen did so

adapt ihoiu. If any one of thorn — o. jij., Mohos — liad done so as an individual act, tho feat would have had l)ut one historic parallel, ■which would have furinsht'd another coincidence between Israelite and Indian. It was performed by the Cheroki, Sequoia, who in less i)rosaic days would have become the hero of a Kadmos myth. But SiMjuoia left very distinct marks of his invention, while there is no evidence that the Israelites possessed an alphabet before they settled in Canaan, and there are strong inferences against that sui)i)osition.

The compilers of the Old Testament felt no doubt that the Ihw could have been written on Sinai at the time of the exodus. They knew how to write and knew that their predecessors for several generations had written, so it did not occur to them that there had ever been a time in which persons of the liigher classes were ignorant of writing.

It is probable that in the days of Samuel the Israelites had made some progress in the art of writing. An alphabet had been known to some of them before ; but its commoi; use is of greater consequence, and that depends much upon the substances used for writing, their cost, and the convenience of procuring them. The use, not the mere invention, of writing, not only divides the mythical and the historical periods, but reacts upon the character of the people in all their institutions, forming a new epoch in culture. The people did, perhai)s, write under David at about 1100 B. c.

Moses flourished about fifteen centuries before Christ, and the oldest legends relating to him are, in their present shape, four or five centuries later than his death. He did not practically organ-

ize a new formal state of society, or if he did, temporarily, by his personal power, it had no direct consequence or historical continuity. The old system of clans and religions continued as before. If the legislative portion of the Pentateuch was the work of Moses, it remained a dead letter for centuries, and not until the reign of Josiah did it become operative in the national history.

The historical account undoubtedly states that Moses was, by inspiration, the founder of the Torah ; but the question is, What was that Torah ? It was not the finished legislative code. Long after the exodus a dramatic account was furnished of the promulgation of the whole law at Sinai to produce a solemn impression, and thus the code, which had slowly and imperceptibly grown during centuries, was represented as having been pronounced on one occasion celebrated by tradition as momentous.

The code now ascribed to Moses was a revised code, and in an unusual sense a mosaic work. When the Israelites attained the use of writing they did as all people in the world have done when they began to use writing— i. e., they wrote out their own myths, traditions, and legends as they knew them at the time of writing.

But during the long time in which the traditions wore tninsmittod orally, the growth of the nation's ideas j)roducod a change in them without any fabrication or design, and it is probahh' that the traditions affected only to this extent were set forth in the earlier documents, long since lost, namely, the " Book of the Wars of Jahveh " and the " Jasar." There were, however, special ttjmptations in the later history of Israel, in the contests between the Elohists and the Jahvists, to manipulate the earlier documents. When the compilers belonging to the two schools produced the two versions, intermixed and confused in the books we now have, they differed from all people in history if the contestants, for political and personal power, did not color the records to suit their own views.

Students who have devoted their lives to the study of the last compilation have been able to identify, by linguistic and historical exegesis, the fragments of the original traditions, the epic tales of the first documents, the theocratic deductions and the later sacerdotal visions, though the two versions appear on the same page and sometimes in the same paragraph. The results of this immense labor by the Hebraists of this generation have lately been presented by Renan in a popular form. His works, as well as those of other authors whose names will be mentioned in this ad-

dress, I have used freely, though generally without exact quotation.

In addition to the linguistic and historical tests, other internal evidences, especially the antedating of conceptions several centuries (some instances of which will be mentioned), show that the books, as now presented, were written long after the periods referred to in them.

The main document on the primitive age is the Book of Genesis, regarded for the reasons mentioned, not as literally historical, but as the tradition, written at a respectable antiquity, of an age that really existed. In examining it the historical part is discovered, not by belief in the miraculous, but by the proper comprehension of the mythical.

Much can be learned from myths and legends of the times anterior to strict history. The Homeric epics are not history, yet they throw a flood of light upon Greek life a millennium before the Christian era. The ante-Islam tales and the Arthurian and Niebelungen romances of the middle ages are not true in fact, yet they are storehouses, preserving the social life of the days when they were composed and to a less though still useful degree of the time embraced by the still earlier traditions. The generalizations derived from the details of ancient texts are truths obtained by induction.

It is expedient to make a disclaimer before entering upon the necessary comparisons of religions. I absolutely repudiate any

uttuck upon any r(>li^^ioii. Let uh leurn h lesBun from the Indians, not only in tolorunce hut in politenosH. Ono of tlio early Juauit niissionaries in Ciuuula recounts how ho pleawed a Huron chief by luH discourse ui)on the cosmology set forth in the Scriptures, and felt that he had secured a convert until the ch.ief, thanking him for his information, added, " Now you have told me how your world was made, I will tell you how my world was made"; and proceeded to give tlu! now familiar story of the woman falling from the sky, and the turtle. He was willing that the priest should retain his belief, with which his own, in his opinion, did not conflict. Dr. Franklin tells of a Susquehannock who, after a similar lecture from a Swedish missionary, was answered in the same manner ; but this missionary became angry and interrupted tlie Indian, whereupon the latter solemnly rebuked him with pity; "I have listened politely to what you told me ; if you had been properly brought up, you would have believed me as I believed you."

Religion, as accurately defined, embraces only the perficient relations between divinity and man, and the mode in which such

relations operate. Poi)ularly it includes cosmology and theology. For present convenience- the broad subject may be divided into Religious Opinions and Religious Practices.

In this comparison, all religious views person fJly entertained must be laid aside and the study conducted strictly within the scope of anthropology. Modern thinkers adopt the rule not to use a miraculous factor when unnecessary. Nee deus intersit, nisi dignus vindice nodus. It is now regarded as puerile to ex- plain all puzzling phenomena, as was done for ages —

" When solved complete was any portent odd
By one more story or another god."

This attitude, however, is still not universal. When experi- ence of observed facts and of the orderly working of the forces of nature are not sufficient for explanation, some minds yet resort to the miraculous. Others huml)ly confess ignorance and work for light. This light when gained is real and lasting, not the delusive hues of cloud-region, varying with each instant and to each ob- server's eye, and soon resolving into the same old mists and fogs from which escape was sought.

In their explanation of phenomena, all the peoples of the world have resorted to revelations. Every myth or early teaching is directly or indirectly through revelation ; but as the revelation is on both sides of the equation, it can be eliminated from any paral- lel such as is now presented.

A cardinal of more than titular eminence was rash when, ad- mitting that the doctrine of the devil and his command of demons was first learned by the Israelites during the Babylonian captiv-

ity, he insisted that it mi^ht])o divine rcvj'latiDn, notwithstanding? its imniodiate source. He said that if (iod nuuh* Bahiam's asB speak, it would also he easy for him to urovicUi that the hcatlun should give correct instruction. The non-«*xistenco of Satan is not demonstrahle ; so it may he well to examine into suhjects on which we liave knowledge, such as geology and astronomy. It appears from bricks in palaces at Nineveh that tiie Mosaic cosmol- ogy was also obtained from the same source as the Satanic doctrine. Any revelation on the subject would in order of time have been given to, and according to all evidence was i)romulgated by, the cultured Assyrians, not the ignorant captives. The i)riority, however, is of little moment, as the revolving dish-cover theory, whether as originally noted on clay or on rolls of sheep-skin, is now obsolete. All dependence on revelations practically means that those suiting us are true and all others fals(?. When judgment

upon the truth or falsehood of an alleged revelation can be made in accordance with the prejudices of the judge, the subject becomes too eclectic and elastic to be considered by science, or indeed by common sense.

The scope of anthropology is to study within the category of humanity. If theology comes from man's conceptions, it is embraced in anthropology. If theology is of divine origin, anthropology may discuss what men think and do about it. But the truth or falsity of revelation can not be dealt with in this address. To raise that point acts as a cloture y cutting off all debate.

Religious Opinions. — Religious writers have often explained the differences in beliefs among the various peoples of the world on the hypothesis that true religious knowledge was implanted at one time in the ancestors of all those peoples, and that the divergence now found is through decay of that supernatural information. The early missionaries to America, of all denominations, were imbued with this dogma and sought, and therefore found, evidences of the one primeval faith. Sometimes they limited themselves to the similar beliefs of the Indians and the Israelites, but often they passed beyond that stage to locate the vestiges of Christianity. These they said came by the hands of Christian pre-Columbian visitors, and one explanation was by the importation of the apostle Thomas. The coincidences found were exaggerated, but when facts were opposed they were not less satisfactory, as the adverse power of Satan then appeared. Such mental predetermination nearly destroys the value of those nnssionary accounts.

The most generally entertained parallel between the Indians and the Israelites, repeated by hundreds of writers, was that they both believed in one overruling God. This consensus, if true, would at once establish a beatific bridge of union between the two peoples, but its iris arch vanishes as it is viewed closely.

ISRAELITE AND INDIAN.

After careful examination, with tlie assistance of explorers and linguists, I reassert my statement, published twelve years ago, that no tribe or body of Indians, before missionary influence, entertained any formulated or distinct belief in a single, overruling ∗' Great Spirit," or any being corresponding to the later Israelite or tlie Christian conception of God. All the statements of the missionaries and early travelers to the opposite effect are erroneous. Even some of the earliest writers discovered this truth. Lafiteau says that the names "Oki " and " Manito" were given to various spirits and genii. Champlain said that Oki was a name

given to a man more valiant and skillful than common, Manito signifies " something beyond comprehension/' A, simke was often a manito, and seldom were snakes molested. "Hawaneu," reduced to correct vocables, only means loud-voiced — i. e., thunder. ** Kitchi Manito " is not a proper name for one god, but an appellation of an entire class of great spirits. So with the Dakota term ** Wakan," which means only the mysterious unknown. A watch is a wakan. The Chahta word presented as "God" for two centuries is now found to mean a " high hill."

Some Indians, perhaps, had a vague idea of some good spirit or being whom they did not worship and to whom they did not pray. They prayed and sacrificed to the active daimons, concerning whom they had many myths. In their various cosmologic myths there was sometimes a vague and unformulated being who started the machinery by which the myth proceeded ; but when once started no further attention was paid to such originator. Perhaps some modern advanced thinkers have no clearer definition of a great first cause.

Praise has been lavished upon the Indians because they did not take the name of God in vain. The true statement, however, has a different significance. Thf^y did not, according to the best linguistic scholars, have any word corresponding with the English " God " either to use or misuse, and they deserve no more praise for avoidance of profanity than for their total abstinence from alcoholic drinks before such had been invented or imported. The terms too liberally translated as " Master of Life " and " Maker of Breath "were epithets merely. Perhaps there was an approach to a title of veneration when the method of their clan system was applied to supernatural persons, among whom there would naturally be a chief or great father of the "beast gods," on the same principle as there was a chieftaincy in tribes.

The missionaries who have persistently found what did not exist are not without excuse. Wholly independent of any design to force welcome answers, an interviewer who asks a leading question of an Indian can always obtain the answer which is supposed to be desired. The sole safe mode of reaching the Indian's men-

tal attitude is to let him tell his myths and make his remarks in his own way and in his own language. When such texts are written out, translated, and studied they are of great value. It is only within about twelve years that this has been done in a systematic manner, but it has already resulted in the correction

of many popular errors.

In attempting to translate the epithets mentioned, the missionaries and travelers often honestly used the word which, in their own conception, was the nearest equivalent. An instructive example is where Boscana describes a structure in southern California as a " temple." It was a circular fence, six feet high, not roofed in — a mere plaza for dancing ; but the dancing was religious, and the word " temple " was the best one he could find, by which mistake he has perplexed archaeologists who have sought in vain for the ruins.

A consideration not often weighed is that the only members of the Indian tribes who are willing to give their own ideas on religious matters to foreigners are precisely those who are most intelligent and most dissatisfied with their old stories. There were minds among them groping after something newer and better, and it would be easy to translate their vague longings into the conception of an overruling Providence. But the people had made no such advance.

The missionaries who announced that the Indians were fixed in the belief in one god were much troubled by the statement of the converted native, Hiaccomes, of Martha's Vineyard, who, having enumerated his thirty-seven gods, gave them all up. This, however, was a typical instance of the truth. The Indians had an indefinite number of so-called gods corresponding with the like indefinite number of the Elohim of the Israelites before the supremacy of Jahveh.

The biblical religion of Israel has been popularly hold to be coeval with the world, but its own beginning was by no means archaic. About a thousand years before Christ i t did not exist, and at least four hundred years were required for its development. The religious practices of David and Solomon did not materially differ from those of their neighbors in Palestine. Not until the time of Hezekiah, about seven hundred and twenty-five years before Christ, did the Israelite religion attain to a distinct formulation. Its ordinances and beliefs advanced from crudity and mutation to ripeness and establishment. It was a system long in growth, and so could not early possess authoritative docnments.

The nomad Semite believed, with other barbarians, that he lived amid a supernatural environment. The world was surrounded and governed by the Elohim— myriads of active beings,

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seldom with distinct proper names, so that it was easy to regard them as a whole and confound them togetlier. Yet the power bore different names in different tribes. In some cases it was called El, or Alon, or Eloali ; in other cases Elion, Saddai, Baal, Adonai, Ram, Milik or Moloch.

The Elohim, tliough generally bound together, sometimes acted separately ; thus each tribe gained in time its protecting god, whose function was to watch over it and direct it to success.

In the transition to nationality, the Israelites conceived a national god, Jaliveli. who was not just, being])artial toward Israel and criH'l toward all other peo})les. The worship of a national god is not monotheistic, but henotheistic, recognizing other gods of other peoples. The work of the later prophets consisted in restoring the attributes of the ancient elohism under the foi-m of Jahveh, and in generalizing the religious cult of a special god.

Jahveh was not at first the god of the universe, but subsequently became so because he was the God of Israel, and very long afterward was claimed to be the only god, mainly because the Israelites claimed to be the peculiar people. Even down to the time of the prophet Isaiah, there was alternation of conflict and of co-ordination between Jahveh and the other gods of Canaan, especially Baal.

The revolution accomplished by the prophets did not change expressions. The concept of Jahveh was too deeply rooted to be removed, and the people spoke of Jahveh as they had formerly spoken of the Elohim. He thus became the supreme being who made and governed the w^orld. In time even the name of Jahveh was suppressed and its utterance forbidden ; and it was replaced by a purely theistic word meaning the Lord. Undoubtedly the prophets, at the time of tlie kings and later, taught the worship of one God, but the people were not converted to the doctrine until after the great captivity.

When established in Palestine, the Israelites entered into communion with the Canaanites, their kindred, and worshiped Baal. Later they frequently bowed down to the Dagon of the Philistines, probably because he was the god of their warlike victors. Solomon, perhaps from admiration of Sidonian culture, introduced the service of Astarte, which was intermitted ; but later, Ahab established the worship of tlip Sidonian divinities in the kingdom of Samaria. It was subsequently readopted in the kingdom of Judah, and not until the reign of Josiah were the Sidonian altars finally demolished.

The true parallel, therefore, between the Indians and the Israelites, as to belief in a single overruling God, is not that both,

but that neither, held it.

In the stage of barbarism all the phenomena of nature are

attributed to the animals by which man is surrounded, or rather to the ancestral types of these animals, which are worshiped. This is the religion of zootheisni. Throughout the world, when advance was made from this plane, it was to a stage in which the powers and phenomena of nature are personified and deified. In this stage the gods are anthropomorphic, having the mental, moral, and social attributes of men, and represented under the forms of men. This is the religion of physitheism. The most advanced of the Indian tribes showed evidence of transition from zootheism to physitheism. The Israelites, in the latter part of the period selected, showed the same transition in a somewhat higher degree than the Indians did when their independent progress was arrested.

It is needless to enlarge upon the animal gods of the Indians, or to furnish evidence that they gave some vague worship to the sun, the lightning, to fire and winds.

There is no doubt that the Israelites were for a long period in the stage of zoolatry. They persisted in the worship of animal gods — the golden calf, the brazen serpent, the fish-god, and the fly-god. The second commandment is explicitly directed against the worship of the daimons of air, earth, and water, which is known to have been common ; and the existence of the prohibition shows the necessity for it, especially as it was formulated, after the practice had existed for centuries, by a religious party which sought to abolish that worship.

The god of Sinai was a god of storm and lightning, which phenomena were strange to the Israelites after their sojourn in plains. The ancient local god of the Canaanites began in the exodus to affect the religious concepts of the Israelites, so that they associated Jahveh with the god whose lands they were planting and whose influence they felt. Sinai was thenceforward the locality of their theology. Jahveh, through all after-changes, remained there as his home ; he spoke with the voice of thunder, and never appeared without storm and earthquake.

Another class of gods connected with beast-worship and also with the totemic institution (to be hereafter specially noted) was tutelar, the special cult of tribes, clans, and individuals. It was

conspicuous both among the Israelites and the Indians.

Jahveh may first have been a clan or tribal god, either of the clan to which Moses belonged or of the clan of Joseph, in the possession of which was the ark. No essential distinction was felt to exist between Jahveh and El, any more than between Ashur and El. Jahveh was only a special name of El, which had become current within a powerful circle, and which, therefore, was an accejjtable designation of a national god. When other tutelar gods did not succeed, there was resort to Jahveh, probably in the early in-

stances because he was the most celebrated of all the tutelar gods, and the reason for that celebrity was that the most powerful of the 'clans claimed him as tutelar.

Hecastothoism is a title given to the earliest form of religion known, which belongs specially to the plane of savagery. In it every object, animate or inanimate, which is remarkable in itself or becomes so by association, is a quaai god. The transition between savagery and barbarism, as well as between the religions of hecastotheism and zootheism, connected with them, was not sharply marked, so that all their features could coexist at a later era, though in differing degrees of importance.

This intermixture is found both among the Israelites and Indians. An illustration among many is in the worship of localities and of local gods. Conspicuous rocks, specially large trees, peculiar mountains, cascades, whirlpools, and similar objects received worship from the Indians ; also the places where remarkable occurrences, as violent storms, had been noted ; and among some tribes the particular ground on which the fasting of individuals had taken place, with its accompanying dreams. The Indians frequently marked these places, often by a pile of stones. The Dakotas, when they did not have the stones, used buffalo skulls.

In the Old Testament frequent allusions are made to a place becoming holy where dreams or remarkable events had occurred. They were designated by pillars. The Israelite compilers adopted the pillar of Bethel for the samt reason that required Mohammed to adopt the Caaba. Though struggling for monotheism, they could not always directly antagonize the old hecastotheism.

Future State. — The topic of a future state may be divided into (1) the simple existence of the soul after death, (2) the resurrection of the body, and (3) a system of rewards and punishments in the next world.

The classical writers often distinguished two souls in the same

person — one that wandered on the borders of the Styx until the proper honors had been given to the corpse: the other being a shadow, image, or simulacrum of the first, which remained in its tomb or prowled around it. The latter could be easily invoked by enchanters.

Some of the Indians thought that the souls of the dead passed to the country of their ancestors, from which they did not dare to return because there was too much suflFering on the road forward and backward. Nevertheless, they believed that there was some-thing spiritual which still existed with their human remains, and they tell stories of it. Thus there are two souls, and the Dakotas have four, one of which wanders about the earth and requires food, the second watches over the body, the third hovers around the village, and a fourth goes to the land of spirits.

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The Iroquois and Hurons believed in a country for the souls of the dead, which they called the " country of ancest(jrs." This is to the west, from which direction their traditions told that they had migrated. Spirits must go there after death by a very long and painful journey, past many rivers, and at the end of a narrow bridge fight with a dog like Cerberus, and some may fall into the water and be carried away over precipices. This road is all on the earth ; but several of the Indian tribes consider the Milky Way to be the path of souls, those of human beings forming the main body of the stars, and their dogs, which also have souls, run-ning on the sides. In their next world the Indians do the same as they customarily do here, but without life's troubles.

The Israelites believed in a doubling of the person by a shadow, a pale figure, which after death descended under the earth and there led a sad and gloomy existence. The abode of these poor beings was called Sheol. There was no recompense, no punish-ment. The greatest comfort was to be among ancestors and rest-ing with them. There were some very virtuous men whom God carried up that they might be with him. Apart from these elect, dead men went into torpor. Man's good fortune was to be accord-ed a long term of years, with children to perpetuate his family and respect for his memory after death.

' The Indians did not believe in existence after death in a posi-tive and independent state. The spirit does not wholly leave the

body and the body is not resurrected. Perhaps a good commentary upon their belief is furnished by a tribe of Oregon Indians who, hearing missionaries preach on the resurrection, immediately repaired to an old battle-field and built great heaps of stones on the graves of their fallen foes to prevent their coming up again. They did not want any of that.

Among the Israelites the resurrection of the body was a foreign idea imbibed during the captivities in Assyria and Babylonia. Perhaps the first reference made to it is in the prophet Daniel. It was not fully believed in so late as the procuratorship of Pontius Pilate.

Among the Indians privation of burial and funeral ceremonies was a disgraceful stigma and cruel punishment. There was trouble about children who died shortly after their birth, and also about those whose corpses were lost, as in the snow or in the waters. In ordinary cases of death the neglect of full and elaborate ceremonies caused misfortune to the tribe.

The story of the " happy hunting-ground " among the Indians has not been generally apprehended. As regards what we now consider to be moral conduct there was no criterion. A good Indian was one who was useful to his clan and family, and at the time of his death was not under charges of violating the clan rules.

for which the Polynesian word fahu has been adopted. The moral idea of goodness of a Pani chief is to be a successful warrior or hunter. The actual condition at the moment of death decided the condition in the future far more than any conduct during the past. In the portions of the continent where the scalp was taken, the scalped man remained sculped in the world of spirits, though some tribes believed that scalping])revented his rea(?hing that world. If he had but one leg or eye here, he had but (me leg or eye afterward. In tribes where they cut off the ears of slain foes the spirit remained without ears. A special instance is where the victim was considered too brave to be scalped, but the conquerors cut off one hand and one foot from the corpse to keep him from inflicting injury upon the tribe of the conquerors in the next world. Some of the tribes thought that if an Indian died in the night he remained in total darkness ever afterward.

One of the most curious of their beliefs was in connection with drowning and hanging, the conceit being that the spirit (which was in the breath) did not escape from the body. This doctrine

was made of special application to prevent suicide, which was generally performed either by hanging or drowning, the deduction being that suicides could not go to the home of the ancestors.

It is])robable that the various trials which the spirit is supposed to undergo before reaching the other world were devised to secure confidence in the absence thereafter of the ghosts of the dead, because the same difliculty would attend their return. As without the assistance of mortuary rites the ghosts would not be able to reach their final home, their permanent absence was secured because there were no repetitions of those rites to assist their return. Fear of the ghosts, not only of enemies but of tlie dearest friends, generally prevailed. After a death all kinds of devices were employed to scare away the spirit. Sometimes a new exit, through which the corpse was taken, was cut through the wigwam and afterward filled up, it being supposed that the spirit could re-enter only by the passage through which it went out. Sometimes the whole wigwam was burned down. There was often a long period, which travelers called that of mourning, during which drums and rattles were used to drive away the spirits. After firearms were obtained, they were discharged in and around the late home of the deceased with the same object. The loud cries of so-called lamentation had probably a similar origin, and this is more marked when the lamenters were strangers to the dead, and even professionals, not unlike the Irish keeners.

In this general connection it is proper to allude to the common abstinence from pronouncing the true name of any dead person. This is more distinct than the sociologic custom where the man's true name should not be used in his life except on special occa-

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sions. There was some fear that, })y calling his name, he might come back.

It would be wrong to accuse the Indians of want of feeling indicated by their horror of the dead. In ono of the most ancient accounts — that of Cabeza de Vaca — it is declared that the parents and other relatives of the sick show much sympathy while life remains, but give none to the dead — do not speak i»f them or weep among themselves, or make any signs of grief or approach the body. This domestic reticence is entirely different from, but not antagonistic to, the obligatory mortuary rites which were practiced.

To secure the living from the presence of the spirits of the dead was the first object, and the second was to assist those spirits in the journey to their destinaticjn. These were the prevailing ideas of all the mortuary customs of the Indians. It may be true that there was in some cases (though missionary influence is to be suspected) a belief that there were two different regions in which the bad and the good would severally remain, but that was not of general acce^jtanco. There was but one future country, and the only question was whether the spirits got there or not. There was no hell.

The Israelites, in their sacred books, do not show the influence of fears or hopes concerning a future state with reference to individual morality. Among them death at any age was not an inevitable necessity, as they thought that life might be prolonged to an indefinite extent, but it was inflicted as a punishment and their signs of mourning were acts of penitence and contrition, with the idea that the survivors might have been the cause of the death. All deaths were classed with public calamities, such as pestilence, famine, drought, or invasion, being the work of an enemy~perhajjs a punishing god, perhaps a daimon or a witch. They regarded it so great an evil to die unlamented that it was one of the four great judgments against which they prayed, and it was called the burial of an ass. These are tlie inferences to be derived from the books as we have them. It is, however, questionable whether rites attending upon death were not with them similar in intent to those of the Indians— i. e,, to provide, by means of those rites, for the future welfare of the disparted, rather than in accordance with our modern sentiment, to show respect and personal sorrow. Passages of the Old Testament may be noted— e. g., the one telling how the bodies of Saul and his children were rescued from Bethshan and taken to Jabesh, where they were burned and the bones buried. The ceremony in this case and others seems to have been the burning of the flesh and the burial of the bones, as was frequently done by the Indians on occasions of haste, without waiting as usual for the decay of the flesh, the later gathering of the bones being at stated periods of years.

There is no evidence that the Israelites feared the corpse and

its surroundings "beyond that to be inferred from the ordinances concerning pollution, which, however, are significant.

Religious Practices. — There should always be a cross-reference in thought between what in time became a religious jjractice and the earlier sociology, to be mentioned in its place, with which

it was closely connected.

Josephus remarks about the Israelites that " beginning immediately from the earliest infancy, nothing was left of the very smallest consequence to be done at the pleasure and disposal of the person himself."

The same is true regarding the Indians. Their religious life is as intense and all-i)ervading as that of the Israelites. It is yet noticed in full effect am(jng tribes as widely separated, both by space and language, as the Zufii and. the Ojibwa, and their jjractices are astonishingly similar in essence and even in many details to some of those still prevailing in civilization.

Among the Hurons and Iroquois there were religious rites for all occasions, among others for the birth of a child, for the first cutting of its hair, for its naming, and for its puberty, for the admission of a young man into the order of warriors, and the promotion from warrior to chieftain, for making a mystery-man, for first using a new canoe, for l)reaking tillage-ground, for sowing and harvest, for fixing tln^ time to fish, for deciding upon a warlike expedition, for marriages, for the torturing of captives, for the cure of disease, for consulting magicians, invoking the daimons, and lamenting the dead.

Shamans. — Among the Indians there was frequently an established and recognized priesthood, provided by initiation into secret religious societies, corresponding in general authority to that of the Levites, although the order of the latter Avas instituted in a different manner, perhaps imitated jTom the exclusive class of the priesthood in Egypt. The shamans in all tribes derived a large part of their support from fixed contributions or fees.

Adair describes a special ceremony for the admission or consecration of a priest among the southern tribes, as follows : " At the time of making the holy fire for the yearly atonement of sin the Sagan clothes himself with a white epliod, which is a waistcoat without sleeves, and sits down on a white buckskin, on a white seat, and j)uts on it some white beads, and wears a new pair of white buckskin moccasins, made by himself, and never wears these moccasins at any other time."

Similar exclusive use by the high priest of the garments used on the day of the atonement is mentioned in Leviticus.

In addition to the organized class referred to, there were other professional dealers in the supernatural who may be called conjurers, sorcerers, or prophets. They were independent of and often

antagonistic to the repjular slianians. Instance tlio Jossakeecl of the Ojil)wa, rivals of the Midt', as the Israciite prophets were of the Levites. At the time of the Judges the i)rophets were isolated and without any common doctrine. These irregular])ractiti()iiers arrived at recognition individually hy j)ersonal skill in an exhibition of supernatural power — that is, they wrought miracles to])rove themselves genuine.

At the time of the exodus there were, among all the Semitic tribes, sorcerers who possessed mysterious secrets and enjoyed simie of the power of the eloliim. Tiiey were i)ai(l to curse those whose ruin was desired. Balaam was the most distinguished sorcerer of that time.

One of the most freqnent purposes for employing supernatural agency was to bring on rain in time of drought. The practitioner generally tried to delay his incantations as long as possible in hopes of a meteorologic change. Sometimes, on failure, he was killed, as he was supposed to he an enemy who possessed the power he professed but was unwilling to use it; and to prevent this dangerous ordeal in a dry season, he charged in advance certain crimes and "pollutions'" against the people, on account of which all his skill would be in vain. The more skillful rain-makers am(jng the Sioux and the Mandans managed not to be among the beginners, but toward the last of the various contestants. The rain would surely come some time, and when it came the incantations ceased. The shaman who held the floor at the right time produced the rain.

Freqiient reference to rain-making is found in the Old Testament, in which the prophets were the actors.

The mystery-men were consulted on all occasions as sources of truth, not only to explain dreams, but to disclose secrets of all kinds; to predict successes in war; to tell the causes of sickness; to bring luck in the hunt or in fishing ; to obtain stolen articles ; and to produce ill luck and disease. Their processes, together with thaumaturgic exhibitions, included some empiric knowledge, and also tricks of sleight-of-hand and hypnotic passes.

The Chahta had a peculiar mode of finding the cure for disease, by singing successively a number of songs, each one of which had reference to a peculiar her!) or mode of treatment. The preference of the patient for any song indicated the remedy.

The Israelites believed that diseases as well as accidents without apparent cause, and other disasters, were the immediate acts of the elohim or were caused by evil spirits ; therefore they relied

upon prophets, magicians, or enchanters for exorcism. Hezekiah's boil was cured by Isaiah. Benhadad, King of Syria, and Naaman, the Syrian, applied to the prophet Elisha. All the people resorted to their favorite mystery-men.

Even so late as the time of J(»Hej)]m8 it was believed that Solomon hud invented incantations by which diseases were cured, and some handed down by tradition were commonly used. Incenae banifhod the devil, which also ccmld be done by the liver of a fish. Certain herbs and roots had the same power. Their medical practices nii^ht be recited, with slight change of language, as those of the Indians. The further back examination is made into savagery and bar])arism, the more prevalent faith-cure aj)pears.

Wifches. — The Iniiians were in constant dread of witches, wizards, and evil sjiirits; but the activity of the good spirits was not so inanifest. Tiiey, however, told Adair how they were warned by what he calls angels, of an ambuscade, by which warning they escaped. Bad si)irits, or devils, were the tutelar gods of enemies, to be resisted by a friendly tutelar. The idea of a personal Satan was not found before the arrival of the missionaries.

Among the Indians witches were often indicated by the dreams of victims. They were sometimes killed merely upon accusation, and it is interesting to notice, with relation to comparatively modern history, that the accused frequently confessed that they were sorcerers, and declared that they could and did transform themselves into animals, become invisible, and disseminate disease.

A sufficient reference to the Israelites in this connection is to quote the ordinance, " Thou slialt not suffer a witch to live." This injunction, in the higher civilization, is observed by destroying the idea that witches live, ever have lived, or ever can live.

Dreams and Divinations. — The topics of inspiration by dreams and divination by oracles may be grouped together.

The Indians supposed that with, and sometimes without, a special fasting, and other devices to produce ecstasy, the spirits or daimons manifested themselves in dreams. It was sometimes possible in these dreams for the soul to leave the body, and even to visit the abode of departed spirits.

Among the Iroquoian tribes the suggestions made by dreams

were implicitly followed, not only by the dreamer, but by those to whom he communicated his dreams. For instance, an Iroquois dreamed that his life depended upon his obtaining the wife of a friend, and, though the friend and his wife were living happily, and parted with great reluctance, the dreamer had liis wish. The same tribe had a special feast which was called the " feast of dreams," and partook of the nature of Saturnalia. Every object demanded by the dreamers must be given to them. In some in- stances they were unable to remember their dreams, and the spe- cial interposition of the mystery-men was invoked to state what their dreams were in fact and what was their significance.

Among the invaluable reports of the Jesuit missionaries, one

in 1039 gives tlie geimral stattmu'iit tliat the ImliaiiH ooiisulttul dreams for all their decisions, genenilly fasting in advance; that, in fact, the dream was the master (»f their lives; it was the g(j<l of the country, and dictated their (Uicisions concerning important matters — hunts, fishing, remedi(»s, dances, games, and songs.

The belief in revelations through dreams was universal, and the])()wer of explaining them was also by revelation. Their le- gends on this subject recall those abcmt Joseph and Daniel. In addition, Job xxxiii, 15, l(i, may be (|Uoted :

" In a dream, in a vision of the night, when deep sleep falleth upon n)en, in slumberings uptm the bed,

" Then He openeth the ears of men and sealeth their instruc- tion."

And in Deuteronomy a prophet is equivalent to a dreamer of dreams.

There were various oracles among the Indians. Those most interesting j mo are connected with pictograjjhy. Among many tribes, especially the Mandan, Hidatsa and Minnitari, after cer- tain fasts and exercises, hieroglyphics deciding the questions which had been propounded appeared next morning on rocks. They were deciphered by the shaman who had made them.

The apparatus by which Jahveh was consulted was the urim and thummim, a form of oracle described as connected with the ark. It ceased to be known in the fifth century before Christ, and is now but vaguely understood. From the desciption and tradi-

tion it could, physically, have been worked by a custodian.

Severe fasts wore probably the most common religious practices of the Indians. These were continued until they saw visions, sometimes sought for personal benefit as deciding upon their names to bo adopted from the advent of a guardian spirit, and sometimes for tribal advantage. The doctrine of all of them, as Father Lafiteau quaintly observes, was the same that i)re vailed among many people of his day, to lead the mind from gross and carnal obstructions of the body. The real effect was to produce mental disorder. This ecstasy obtained by fasting was often accelerated by profuse sweating and the use of purgative or emetic drinks. Violent and prolonged exercise by dancing in a circle until the actors dropped in a swoon sometimes concluded the ceremonies.

The Israelite prophets were excited to inspiration by external means, such as dances and orgiastic proceedings resembling those of the dervishes and those of the Indian mystery-men.]\Iusic was a general accompaniment of the ecstasy. When they were about to prophesy, they wrought themselves into a condition of frenzy. When Elisha sent one of the children of the prophets to anoint Jehu, it was said of him, " Wherefore cometh this mad fellow ? "

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ISRAELITK AND INDIAN.

Polliifion and I*iirifir<d ion .—Tln' Hnh}M't of pollution and |)urificiitiou liiiH biMMi much and properly iiisi.stcd upon as ailordin^' a strikiiiK' pJirullcl bt'twron tin* Israc^litos and tin* Indians. Tim Indians iniidc special huts for the women, at certain pei'iods, wlion they were considei'ed so unclean that nothing which they touched could he used. A Muskoki woman, after delivcu-y of a child, was separatcMl from her husband for three moons (ei^dity-four days). This may be compared with the Levitical law by which tho mother of a female child was to be sepai'ated eighty days and of a male forty days. J)r. Bouflinot says that in some Indian tribes there was similar dislinclion between mahMind fi'inale children.

Among the southei'U Indians wounded persons having running-sores were confined beyond the village, and kept strictly se])arate, as by the Levitical law. An Israelite dying in any lumse or tent polluted all who were in it and all the furinture in it, and this pollution continued for seven days. All who touched a corpse or a grave were impure for the same tinu>. Similarly, many of the Indians burned down the house where there had been a death.

Many writers luive asserted, as one of the excellence's r)f the

Isra(4itt} customs, that the " purification " imposed upon those who liad been engage(l in a burial was a sanitary regulation, a measure rendered expedient in a hot country. As no great proportion of the Israelites generally inhabitcid a country liot to the degree indicated, and as none of them had any conception of disease or the cause of death, this explanation is liardly sufhcient. Much later the compilers might have gained some sanitary knowledge liy which the old su})erstition was utilized. Its true explanation is from supernatural, not from natural, concepts. It is probably connected with a point mentioned before — i. e., the avoidance of corpses from the fear of the spirit of the dead and of the bad spirit which had caused the death, and tho purificatory ceremony was for tho daimon, not for the disease. The neglect of sanitation is well illustrated among the Navajo, who are little affected by civ- ilization. Upon the death of one of their members they block up the shelter containing the corpse, and, from fear of the spook or of the agent of death, or of both, not from fear of the corpse itself, they never again visit it. Other tribes simply piled stones on the corj)se, which jn'evented its disturbance by beasts, but did not absorb the effluvium. Still others exposed the dead on scaffolds. To leave corpses to])utrefy freely is certainly not a sanitary meas- ure, yet it was a practice existing together with the mortuary rites before mentioned, though many of the tribes practiced earth- burial, and a few used cremation.

On a broad examination of the topic of " pollution," so styled by most writers, it seems to be best explained by our recent under- standing of tahii.

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Sarrifirp. — Maiionroimajifinod forcfssniHTiorto liinisclf.wlioyftt could bt) iuvokt'd imd iii()V(!d to und from any purpose. The diviiio world was produced in his own iinaj.';c, and lie ticatt'd its ^'ods as lio liicod to 1)0 truatod by his inferiors. Ho boliuvod that tho way to piacato tho forces surrounding^ him was to win tlunu over as men aro won over, by making' presents to them. This elearly continued amon^ tho Isi'aelites until the (^i,i,'hth century n. c, but it is to Im re^iU'ded as a staj^o succeeding a former condition of zocilatry iiini tottMuism, without notic(3 of wliicdi its details can not be understood.

Most people sacrificed to their divinities jilants, fruits, and herbs, and aninuils taken from their Hocks. Peoph? who had no domes- tic animals otfere(l thos(» taken in the hunt. The Indians olVei'ed the maize from their fields and the animals of the chase, and threw into tho lire or wati^r tobacco, or otln^r herbs which they used in tho place of tobacco. Sonu'times these objiH'ts wore liun^ up in

the air above their huts. Tho northern AlKon(|uins tied living dof^s to high rods, and let them expire. In a sinular manner other Indians stuck u}) a deer, especially a white deer, on i)oles. Tho l)lains tribes gave tho same ehivation to the head or skin of an albino buffalo on mounds, not having {)oles convenient. The spot- less red heifer of the Israelites may be comi)ared with the spotless white animals of the chase.

The southern Indians always threw a small piece of the fattest of the meat into the fire when eating or before they began to eat. They commonly pulled their newly killed venison several times through the smoke of the fire — perhaps ns a sacrifice, and perhaps to consume the life-spirit of the animal. Tliey also burned a large piece and sometimes the whole carcass of the first buck they killed, either in the winter or the summer hunt. The Muskoki hurn a piece of every deer they kill.

The Israelites offered daily sacrifice, in which a lamb (except the skin and entrails) was burned to ashes. In some of their sac- rifices there was not only distinction between animals that were fit and unfit, but in the mnnner of treatment. Sometimes tho vic- tim was not to be touched, but slumld be entirely consumed by fire. In otliers the blood should Ix; sprinkled around the altar and the fat and the entrails burned, the remainder of the body to be eaten by the priests. But it was a crime to eat fiesh that had been offered in sacrifice to a false god— i.e., god of another people.

The offering of the first-fruits, and therefore of tho first-born, to the divinity, was one of tho oldest ideas of tlie Semites. Moloch and Jahveh were conceived as being the fire, devouring whate\er was offered to it, so that to give to the fire was to give to the god. In time, a substitute was suggested ; the first-born was re[)l{iced by an animal or a sum of money. This was called the " money of the lives."

The " green-corn dance," common to many Indian tribes, is essentially the same ceremony of thanksgiving, or, more correctly, rejoicing with payment, for the first-fruits of the earth. Adair says that at tlie festival of the first-fruits the Southern Indians drank plentifully of the cusseena and other bittei liquids, to cleanse their bodies, after which they bathed in deep water, then went sanctified to the feast. Their annual expiation of sin was

sometimes at the beginning of the first new moon in which their corn became full-eared, and sometimes at the recurrent season of harvest. They cleansed their " temple " and every house in the village of everything supposed to pollute, carrying out even the ashes from the hearths. They never ate nor handled any part of a new harvest till some part of it had been offered up ; then they had a long fast " till the rising of the second sun." On the third day of the fast the holy fire was brought out from the "temple," and it was produced, not from any old fire, but by the rubbing of sticks. It was then distributed to the people.

Lafiteau says that the first animal the young hunter kills he burns with fire a& a sacrifice. Another festival was a kind of holocaust, where nothing of the victim was left, but it was all consumed, even to the bones, which were burned. There were also feasts of first-fruits.

The Dakotat" allowed no particle of the food at any of their religious feasts to be left uneaten. All bones were collected and thrown into the water, that no dog might get them or woman trample over them. It was a rule among many of the tribes that no bones of the beast eaten should be broken. There is no doubt that this w.'-s connected with zoolatry, and was intended to prevent anger on the part of the ancestral or typical animal, the result of which would be the disappearance of the game. There were many other ceremonies of the same intent. When the Mandans had finished eating, they often presented a bowlful of the food to a buffalo-head, saying, " Eat this," evidently believing that, by using the head well, the living herds of buffalo would still come and supply them with meat.

It is probable that what many authors have called the " day of atonement " or " expiation " was really a general wiping out of offenses — a settlement of accounts between individuals and particularly between clans, after which there should be no reprisal. This is illustrated by a peculiar ceremony among the Iroquois, strongly resembling the scapegoat of the Israelites. A white dog, before being burned at the annual feast, was loaded with the confessions or repentings of the people, represented by strings of wampum. The statute of limitations then began to operate.

In the Jahvistic version, the passover, an old festival held in the

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spring, was historically connected with the departure from Egypt. The ceremonies are too well known to require narration, but will readily be compared with those of the Indians.

Incense. — The. use of incense among Indians was the same as among Israelites — i. e., to bring and to please the spirit addressed. A genuine instance among the Iroquois was where tobacco was offered as late as 1883, and in archaic formal language still preserved, translated as follows :

Address to the fire : '* Bless thy grandchildren, protect and strengthen th.em. By this tobacco we give thee a sweet-t-melling sacrifice, and ask thy care to keep us from sickness and famine."

Address to the thunder : " O grandfather ! thou large-voiced, enrich and bless thy grandchildren; cause it to rain, so that the earth may produce food for us. We give this tobacco, as thou hast kept us from all manner of monsters."

The Dakotas not only burned tobacco in their " buffalo medicine " to bring the herds, but often fragrant grass. Other tribes burned the leaves of the white cedar. These forms of incense were sometimes used to entice the inimical spirits, the shaman being supposed to be able, when they had arrived in the form of a bear or some other animal, to kill them with his rattle. Some of the Indians believed that incense and sacrifices generally were to be used only for the spirits from whom they feared harm. They said it was not necessary to trouble themselves about the good spirits, who were all right anyhow.

Feficheѕ.—— Among many of the tribes of Indians there is a tribal toteni (and often several clan totems) which, in later times becoming chiefly symbolic and emblematic, was once used in objective form for the most important religious purposes. Particularly, it was carried on extensive warlike expeditions. Adair, who calls it an "ark," describes it as made of pieces of wood, fastened together in the form of a square, to be carried on the back. It was never placed on the ground, nor did the bearers sit on the earth even when they halted. In many other tribes it was a bag of skins and its contents varied, but generally were " blessed '* or "sacred" fragments of wood, stone, or bone. Among the Omaha it was a large shell, covered with various envelopes, and was never wholly exposed to sight, for that would occasi<jn death or blindness.

A custodian was appointed every four years by the old men of the Blackfeet, to take charge of the sacred pipe, pipe-stem, mat, and other implements, which he alone was permitted to handle.

The ark of the Israelites was probably derived from the Egyp-

tians, who had a real ark which was carried on the shoulders of the priests in jirocessions. When the exodus began, the Egyptian ark for convenience was changed into a chest fitted with staves

for bearers. It became the standard of their warring and wandering lil'e.

In addition to what has been called the ark or tribal fetich, the mystery-bag that each Indian had is to be compared with the Israelite teraph, whicli was a family or tutelary fetich independent of the national worship, and later was the subject of frequent denunciation. It was])r()bably made of carved wood, and was often carried on the person, but was generally held as a household god or domestic oracle. The teraphim markedly resembled the Roman penafcs.

This comparison is explanatory of the statement that neither the Israelites nor the Indians worshiped idols. Its truth depends upon what is considered to be an idol. If the definition is limited to the human form the assertion is true, because their religion was not anthropomorphic ; but fetiches were certainly the objects of worship, the recrudescent forms of which, apjjearing even in civilization, have been amulets, lucky-stones, pieces of wood and charms.

Sabbath. — It is not possible, in discussing the Israelites, to neglect the institution of the Sabbath. The four quarters of the moon made an obvious division of the month, and wherever the new moon and full moon are made religious occasions there comes a cycle of fourteen or fifteen days, of which the week of seven or eight days forms half. It is significant that in the older parts of the Hebrew Scriptures the new moon and the Sabbath are almost invariably mentioned together. Among the Israelites, and perhaps among the Canaanites, joy on the new moon became the type of religious festivity in general. There is an indication that in old times the feast of the new moon lasted two days, so that an approximation to regular recurrence of the subdivisions constituting the week was gained. The Babylonians and Assyrians had an institution dividing the month into four parts, by which, on the days assigned, labor was forbidden ; but originally the Israelites' abstinence from labor was only incidental to their not working at the same time that they were feasting. While they were nomads, with only intermittent work, they had no occasion for a fixed day of rest.

The new moons were at least as important as the Sabbath until the seventh century before Christ. When the local sacrifices Avere abolished and the r'\es and feasts were limited to the central altar, which practically could be visited only at rare intervals, the general festival of the new moon ceased. The Sabbath did not, biit became an institution of law divorced from ritual. The connection between the week of seven days and the work of creation is now recognized as secondary. The original sketch of the decalogue probably did not contain any allusion to the creation, and it

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is even doubtful whether the original form of Genesis distributed creation over six days.

Subsequent history of the Sabbath shows a reflex action between religion and sociology. Religion prevailed against better arrangements for periods of rest. Sociology used religion to get what it could.

The Indians reached only the lirst pail oT llie inception of the Sabbath in the ceremonies of the new and I'lill moon, wliich were to them of great importance, those of ibe new moon being most noted.

Circumcision. — This, generally regarded as a distinctive mark of the Israelites, is by no means peculiar to them, and is found in so many parts of the world, with such evidences of great antiquity, as to contravene its attribution to them. Its origin is a subject of much dispute. As practiced indiscriminately in infancy, it is perhaps a surgical blunder. It is certain that among the Israelites it was not at first a religious rite. The operation was not then performed by the priesthood, but by a secular person of skill, without ceremonials. Afterward it was regarded as an initiatory ceremony, and as such its parallels connected with the sexual organization may be found all over the world, but as a special national distinction the declared object was not attained. Besides the Egyptians, Arabs and Persians, with whom the coincidence might be expected, many tribes of Africa, Central and South America, Madagascar, and scores of islands of the sea, show the same mark, and it has even been found in several of the North

American tribes. The sole motive for alluding to this very c(mi-prehensive subject is to correct the popular belief that the custom is peculiar to the Israelites. In this as in many other alleged re-spects they were not " peculiar."

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Parallel Myths. — The early religious opinions and practices of all peoples appear in myth and by myths are explained. When a religion has endured among a people for a long time after the use of writing has become general, its myths are collected and collated and formed into a system. This system generates dogmas which require support from glosses on the t^xt of the (original myths ; indeed, these texts are often buried under a nuiss of homilies and predications, or, when still used in their purity, are interpreted ad libitum. Such is the history of the myths and the religion of Israel.

The Indians have myths and legends which explain their re-ligious opinions and practices ; but, as they did not acquire the art of writing, they did not formulate articles of faith. Their beliefs must be ascertained, therefore, by the collection and study of the myths themselves as now reduced to writing and translated. The

comparison of the myths of the Indians with the myths of the Israelites displays striking similarity and exhibits more clearly than a mere statement of doctrines the likeness of the religions of the two peoples. The likeness of the two collections of myths to one another, and their comparison with similar collections from other peoples, indicates that when the same events are represent-ed as occurring everywhere, they really occurred nowhere, but were the mental conceptions of men in the same stage of intel-lectual culture.

It is not necessary to mention deluge legends common in all countries where inundations have occurred, and only a general interest attaches to the mythical culture hero. He was some-times an inspired man, and sometimes a benevolent god in shape of man, but in his more archaic forms he was a beast with human metamorphoses. He taught all that is known of hunting, fishing, the i)roperties of plants, picture-writing, and indeed of every art, and founded institutions and established religions. After his achievements he generally disappeared with mystery, his actual death being seldom established, leaving a hope of his return as a triumphant benefactor. The legends relating to Michabo, los-

keha, Hiawatha, and Manabosho will occur to all special students as showing their analogues in the biography of Moses. But the point of peculiar interest is that the myths referred to are not only similar generically, but that they are strikingly identical in their minute details with those of the Israelites. A few of them will be noticed.

It will be understood that in all instances presented scrupulous care has been taken to eliminate European influence and to obtain assurance of the aboriginal and ancient origin of the legends.

An Ojibwa tradition tells the adventures of eight, ten, and sometimes twelve brothers, the youngest of whom is the wisest and the most beloved of their father and especially favored by the high powers. He delivers his brothers from many difficulties which were brought about by their folly and disobedience. Particularly, he supplies them with corn. A variant statue of Lot's wife who, after escaping from the destruction of her village, was turned into stone instead of salt, is still shown near the Mississippi River. The Chahta have an elaborate story of their migrations in which they were guided by a pole leaning in the direction which they should take, and remaining vertical at each place where they shoiild encamp. A still closer resemblance to the guidance of the Israelites in the desert by a pillar of fire is found in the legendary migrations of the Tusayan, when indication was made by the movement and the halting of a star. The Pai Utes were sustained in a great march through the desert by water which continually filled the magic cup given to the Sokus Waiunats in a dream.

until ail were satisfied ; and a similarly miraculous supply of food to the starving multitude is reported by the same people. In the genesis myth of the Tusayan, the culture-hero was enabled to pass dry shod through lakes and rivers by throwing a staff upon the waters, which were at once divided as by walls.

Among the Ojibwa, traditions there is a variant of the concep- tion that man could not look upon the form of a divine being and live. According to these traditions the divine beings were obliged to wear veils, and when one of them unintentionally let his eyes fall upon the form of a man the man fell dead as if struck by lightning.

The Middwiwin rite was granted to the Ojibwa at a time of great trouble, through the intercession of Minabozho, their uni- versal uncle, and at the same time rules of life were given to them,

which are still represented in hieroglyphics on birch-bark. They have a resemblance in motive to the Biblical legends and laws. At the time of a great pestilence, which came " when the earth was new," the Ojibwa were saved by one of their number to whom a spirit, in the shape of a serpent, revealed a root which to this day they name the " snake-root," and songs and rites pertaining to the serpent are incorporated in the Midewiwin.

Mr. W. W. Warren, in his " History of the Ojibwa Nation," tells that he sometimes translated parts of Bible history to the old Ojibwa men, and their expression invariably was, " The book must be true, for our ancestors have told us similar stories genera-tion after generation since tlie earth was new." Only last year a well-informed representative in Washington of the Muskoki an-swered questions about the myths and legends of his people by the simple remark : " They are all in the Old Testament. Read them there, without the trouble of taking them down from our people."

Sociology. — The golden age of the Israelites, as recorded in the Old Testament according to modified tradition, was the age ending with the Judges. The people lived in a state nearest to their ideal under a supposed theocracy, which really was not in-stituted until the days of Ezra and Nehemiah. Tlie exi)loits of Gideon, Joplitliah, and Samson are pictures of antiquity equal in grandeur and like in import to those of the Homeric heroes. If the Indians could have written about their own past, they would have portrayed a similar golden age, which, indeed, is mirrored in their traditions and myths.

But it must always l)e borne in mind tliat the Indians were not nomads, and were never in the true pastoral stage ; hence their tales of the good old times were more archaic than those presented to us in the Israelite records.

Nomadic life requires the possession of either domesticated

animals for sustenance or of hnrden-bearing animals by whose aid fresh game areas may be readily occupied. The])ersistent nomads — e. g., the Arabs — have i)ossessed both kinds of animals. Tiie Indians had neitlier. The large majority of the historic In-dians never saw a horse until centuries after the Columbian dis-covery. The Dakota, Comanche, and some other tribes became nomads adventitiously, and only after the introduction of the horse by Europeans. The means of subsistence of these tribes in

a nomadic life were afterward increased by their obtaining fire-arms.

The pastoral stage also depended upon the possession of some of the animals mentioned. It expedited the transition of the Israelites from savagery to barbarism, but it was not exx)erienced by the Indians. Therefore, supposing that the two peoples were at one time equally advanced in culture, it might well have required three thousand years longer for the Indians to reach the stage in which they were discovered than for the Israelites to attain to the culture shown in the days of the Judges.

At the time taken for proper comparison between the two peoples, which has before been designated, both were living under the clan or totemic system, Avliich was formerly called the gentile system.

A clan is a body of kindred in which kinship is established by laws now long disused, and so strange to our present ideas as to be comprehended with difficulty. Some of the more salient features of the system appear in the division of the people into tribes which are interpermeated by clans, with special rules of government, adoption, punishment, protection, property, and marriage.

The totemic stage was first intelligently noticed among the aborigines of America and Australia, and typical representations of it are still found among them. In Australia it is called kobong. An animal or a plant, or sometimes a heavenly body, is connected witli all persons of a certain stock, who believe that it is their totem, their protecting dainion. They regard themselves as descendants of the totem, and they bear its name. The line •of descent is normally female. When a clan becomes dominant, its totem dairaon prevails together with it, and commands the worsliip of all the clans or tribes in the group, the daimons of other v'V'-'-- "nd tri))es becoming subordinate.

'■'li c s, 'st3m, lately found in actual force in two large geo-
r ,; •- .c a. V I. lon> of the world, has preserved a clew to the moldere
1.. : .(^ v.f m:in',i early institutions. What is now known of the Claris, trl*^":... rd league of the Iroquois explains what was formerly mystical about the tribes (^f Israel.

Each clan or tribe took as a badge or objective totem the representation of the totemic dairaon from which it was named.

ISRAELITE AND INDIAN.

It was generally an animal — 0. g., an eagle, a panther, a bniTalo, a bear, a deer, a raccoon, a tortoise, a snake, or a fisli, hut sometimes one of the winds, a celestial body, or other impressive object or phenomenon.

The Israelites had such badges or totems —which have been called standards. The blessings of Jacob and of Moses, which mention several of them, were not merely metaphoric. In the blessing of Jacob, Judah is named as a lion, Issachar as aji ass, Dan as a serpent, Naphtali as a hind, Benjamin as a wolf, Joseph as a bough. In that of Moses, four such names occur — Epliraim as a bullock, Manasseh as a bison. Gad as a lion, and Dan as a lion's whelj). From all the evidence on the subject there is reason to believe that these were the leading totems in the tribes mentioned, and the discrepancies in the lists may be accounted for by the fact that the head clans in some tribes had changed in the interval.

David seems to have belonged to the serpent stock. The most prominent among his ancestors bore a serpent name. Some passages in his life show his connection with a serpent totem.

Critics have doubted whether Moses was as much oi)posed to idolatry as is asserted in the records, for a brazen serjjent, i»erhaps an ancient idol of Jahveh, said to have been set up by him, was in existence until the reign of Hezekiah, who broke it into pieces. Ti'ue, it may have been an idol of Jahveh, or perhaps it was worshiped as a tenipli ; but it nuxy have been simply a totem. Tlie lifting up of the brazen serpent by Moses in the wilderness may be more consistently explained by totemism than by idolatry in its usual sense.

Ooverninent. — The Israelites in their normal condition were governed by a number of their elders who were presumed to have the greatest wisdom and experience. S[)ecial powers were conferred in emergencies upon one man and were intended to be of short duration, but while they lasted they were dictatorial. The judges were despots Avithout a standing army or an organized government. Their selection was due neither to inheritance, to suffrage, nor to violence, but to])ersonal superiority in strength, wisdom, and courage. The usujil result Avas, that the power gained by a ruler was held during his life, and it was sometimes contended for by one of his sons with temjiorary success. The government of the Indians was substantially the same.

The alliance of the tribes was loose. They seldom hesitated to make war upon one another. Even after nationality had been initiated, the genius of David and the magnificence of Solomon could not permanently weld them together ; and doubtless without the later and cohesive establishment of Jahvism they would have often, though perhaps but temporarily, fallen back into an incoher-

ent state. Tho Indians did not gain snch a conservative bond, and the alliances of their tribes were more loose and transient.

The characteristics of the Israelite and of tlie Indian, as of the Homeric; Acha'uns and of the extant Bedouins, were predatory. The tribe and its clans, with their occasional allies, went fortli against the rest of the world.

In tho investigatioii of totemism ar jng the Israelites it is im- portant to observe its continued existence in Arabia, beca.ise i\ve state of society there still remains more primitive than that preva- lent in the land of Israel even at the time of imposing antiquity when the Old Testament was written.

A large number of tribes having animal names are still found among the Arabs. Some of these tribal names are Lion, Wolf, Ibex, She-fox, Dog, Bull, Ass, Hyena, and Lizard. The origin of all these names is referred by the])e()ple to an ancestor who bore the tribal or gentile name. The animal names given in the tribal genealogies are also often found belonging to sub-tribes, the same animal name sometimes occurring in subdivisions of different tribes. These particulars correspond with the Indian clan system.

The tribes of the southern and eastern parts of Canaan had affinities both to Israel and to the Aral)S. The Arab i)rinces of Midian were The Raven and The Wolf — heads of tribes of the same names. More than one third of the Horites, the descendants of Seir the He-goat, bear animal names ; so do the clans of the Edomites. The real name of Moses's father-in-law is in dispute, but he had some connection with the Kenites. The list in Gene- sis XXX vi is a count of tribal or local divisions and not a literal genealogy. It is full of animal names. The Antelope stock was divided over the nation in a way only to be explained on the to- temio and not on a genealogic system. The same names of totem tribes that appear in Arabia, rejich through Edom, Midian, and Moab into Canaan, where they slu^w local distribution, which is intelligible only on the assumption that the totemic system pre- vailed there also when the first books of the Old Testament were written.

Prof. Robertson Smith gives a select list of about thirty per- sons and towns in point, bearing names derived from animals and plants. Dr. Joseph Jacobs has expanded that list into a humlred and sixty such names, thoiigh he considers their importance to be lessened by the frequency of such names in England, forgetting,

apparently, that the clan system also existed among the ancestors of the English people.

The twenty-sixth chapter of Numbers gives the clans of the Israelite tribes. Altogether seventy-two clans are mentioned, and of these at least ten occur in two tribes, among which the Arodites or Wild Ass clan, found both in Gad and in Benjamin, should be

noted. Other clans also liave animal names: the Shilliinites or Fox clan, of Naphtali ; the Shuhamites or Serpent clan, of Benjamin ; the Bachrites or Camel clan, of Ephraim and Benjamin ; the Elonites or Oak clan, of Zebuhm ; the Tolaites or Worm clan, of Issachar ; and the Arelets or Lion clan, of Gad.

A special snggestion comes from the tribe of Simeon. In the blessing of Jacob, Simeon is coupled with Levi as a tribe scattered in Israel. Some Simeonites lived in the south of the territory of Judah, but they do not appear there as an independent local tribe. It would seem that Simeon remained as a divided stock, having representatives through the female line in the different local groups. When the old system was transformed, Simeon lost importance and ultimately dropped from the list of tribes. The name of the tribe was lost but not the people, as has been noticed also in careful statistical examination of the Indians.

The tribe of Judah received the powerful accession of the Dog tribe, the Calebites (to be again mentioned), among whom there were many animal names.

In view of the above, and the additional fact that the early Israelites freely intermarried Avith the surrounding nations, it becomes highly probable that the totemic system of those neighbors existed in all Israel, as was obviously the case in Judah.

Punishment. — In the stage of barbarism man belongs not to himself, but to his clan and tribe. In civilization crime is the act of an individual for which he is responsible to the whole community, and there can be no crime without a malicious intent. In the totemic stage the clan was responsible to all its members and to all other clans for the offense of any of its omhi members, and the act itself, not its intent, constituted the offense. Hence the rules respecting obedience, punishment, and protection differ from those of civilized man.

Punishments among the Indians were chiefly death or expulsion from the tribe — the latter, from the unprotected state of the offender, being tantamount to death. The code consisted in the application of the lex tdlionis. The vengeance of blood for homicide was exacted as a clan duty. It was executed by tlie clan of the person killed, generally by the nearest of clan kinship, and it was required even if the death were by accident, unless the killing was condoned by payment. Among the Israelites the lex talionis was likewise the fundamental law, and the duty of blood revenge also devolved on the kin by the mother's side — i. e., the kindred according to the normal clan system.

Sanchiary. — The doctrine that no crime could be individual, but might be committed against a clan by a clan through one of its members, rendered it necessary to have some special provision

to restrict ven^^foanco and niaintaiu peace. Hence the right of sanctuary, whicli appcarcMl hiter as a prerogative of religion, was in its origin sociologic.

The avenger of blood among the Indians generally had the right to slay the criminal if found within a specihcd time, for instance, two days after the act ; but if he sliould escajie beyond such period, the avenger could no longer jjursue, and was himself liable if he shcjuld persevere. The clan or clans concerned interfered at that stage in prescribed modes. Among some tribes localities (called by Adair the " cities of refuge ") were designated, in which the accused could remain in safety until the g(>neral settlement of accounts at the next annual festival. Compare Numl)ers xxxv, 12 : " And they shall])e with you cities of refuge from the avenger ; that the man-slayer die not, until he stand before the congregation in judgment."

The functions of the avenger of blood are only referred to in the Pentateuch, but were well known in ordinary cases. The law treats of the exceptional circumstances of an accidental homicide. There is a trace, in Deuteronomy xxiii, of the general coim amal sanctuary in Israel. It enacts that any town or village shall be an asylum for an escaped slave. In Exodus xxi, the altar (presumably any one of the numerous village altars) is mentioned as a refuge. In the cities of refuge the san(;tuary was used only for the mitigation of the revenge of blood.

A mode of bringing to notice the barbarian stage of the Israelites at the time under consideration is to translate into English

familiar personal names from the Old Testament, such as the Dog, the Dove, the Hyena, the Licm's Whelp, the Strong Ass, the Adder, and the Running Hind. This brings into immediate connection the English translation of Indian names, such as Big Bear, White Buffalo, Wolf, Red Cloud, Black Hawk, Fox, Crow, and Turtle. Such Israelite names were probably of Gentile origin, that is, from the clan or gens, for the Israelites were surely Gentiles in the true ^ense, although later they abjured the charge. But individuals among them may also have adopted such names because they could be represented objectively. Such selection is made by some Indians apart from their totemic designation. Indians possess very few names that can not be represented in])ictographs ; and the very large topic of tattooing is connected with this device antecedent to writing. The compilers of the Old Testament probably desired to break down a former practice, as is shown in Leviticus xix, 28 : " Ye shall not print any marks upon you." And there are other similar indications.

Adoption. — The early history after the exodus shows many cases of adoption from among the neighboring tribes in which the captive or the stranger adopted became a member of one of

tlio clajis. This was an essential part of tho totoniic system as is ii()tic(!(l univ(M'sally among the Indians. Witliout membershij) in a ohm there could be no status in the tribe.

Caleb is first known as tho son of J(>i)lnmneh, the Kenezite. Next he appears as a chief of the tribe of Judah; finally, in the book of Chronicles, his foreign descent is lost. He becomes Caleb, the son of Hezron, the son of ^^udah. This is an instance of adoption and is not contradictory. Ho is first described in accordance with his actual descent, but when a(h)pted with his family and followers, who probably formed a snb-clan, he would be called by the name of the family that adopted him.

The whole population of the country which, according to Deuteronomy, was doomed to be exterminated, slowly became amalgamated with the invaders. In this way alone their rapid increase can be accounted for.

The doctrine that no quarter should be shown to the enemy and no alliance should be made with the Goim (a word meaning the " nations," with the implication of " heathen ") was not established until the late prophetic influence. The use of the word Goim dates from the ninth century B. C. It is gratifying to be

convinced that the stories of tho wholesale extermination and cruel outrages injected into the historical narrative were after-thoughts intended to be examples for the future, and that they never actually occurred. If tho stories are true, tho brutality of the Israelites to the conquered was more horrible than that of the Indians, among whom captivity was tempered by adoption.

An interesting custom of the Indians connected both Avith the rite of sanctuary and that of adoption is that called by English writers " running the gantlet." When captives had successfully run through a line of tormentors to a post near the council-house, they were for the time free from further molestation. In the northeastern tribes this was in the nature of an ordeal to test whether or not the captive was vigorous and brave enough to be adopted into the tribe ; but among other tribes it appears in a different shape. Any enemy, whether a captive or not, could secure immunity from present danger if he could reach a central post, or, if there were no post, the hut of tho chief. A similar custom existed among the Arikara, who kept a special i)ipo in a " bird-box." If a criminal or enemy succeeded in smoking the pipe contained in the box, he could not be hurt. This corresponds with the safety found in laying hold of the horns of the Israelite altar.

Land. — In the earlier history of the Israelites there could be no individual property in land — it belonged to the clan, as it did among the Indians. After arriving at sedentary and national life the Israelites found it expedient to permit a compromise between

the penimncnt poHHcssioii of land by the clan Riwl a riKh*^. of indi-vidual occupancy for jjcriods Huthciieiit to offer a i)r<)iH'r stimulus for iniprovonicuts. This was douo by the institution of the 8al)-batical year or the year of jul)ilee. The Indians, not having reached the true Hedentary stage (except in rare instances), were not obliged to invent that device. Thus it holds true among both peoples that no man ccnild accjuire an absolute property in land. The estate was not in him but in his clan.

Forbidden Food. — The Indians long observed a prohibition against killing or eating any part of the animal connected with their totem. For instance, most of the southern Indians abstained from killing the wolf; the Navajo do not kill bears; the Osage never killed the beaver until the skins became valuable for sale. Afterward some of the animals j)reviously held sacred were killed ; but apologies were made to them at the time, and in al-

most all cases a particular ceremony was ob.served with regard to certain parts of thcjse animals which were Tiot to be used for food on tlie principle of synecdoche, the temptation to use the food being too strong to permit entire abstinence. The Cheroki forbade the nse of the tongues of the deer and bear for food. They cut these members out and cast them into the fire sacramentally. A prac- tice reported this year as still existing among the Ojibwa is in point, though with instructive variation. There is a formal re- striction against members of the bear clan eating the animal, yet by a subdivision within the same clan an arrangement is made so that sub-clans may among them eat the whole animal. When a bear is kille'l, the head and paws are eaten by those who form one branch of the bear totem, and the remainder is reserved for the others. Other Indians have invented a differentiation in which some clansmen may eat the ham and not the shoulder of certain animals, and others the shoulder and not the ham.

The Egyptians did not allow the eating of animals that bore wool. This prohibition has been attributed to the sacred char- acter of the sphinx, and it has other religious connections. It is supposed by some writers that the legislation of Moses with refer- ence to forbidden food was aimed to antagonize social union with the Egyptians by prohibiting to the Israelites edibles generally used by the Egyptians, and vice versd. It is true that some kinds of food forbidden to one of these nations were allowed to the other, but the rule was not general, and in particular the abstinence of both peoples from swine is inconsistent with the hypothesis. A more conclusive criticism is that the legislation so interpreted would have been too late for application. The Israelites had left Egypt before even the alleged time of its promulgation.

The survival of totemism may be inferred from the lists of forbidden food in Leviticus xi and Deuteronomy xiv. It would

nppcar that about Lho f inio of tlm exoduH tho Israelites worci or- ^.uii/i)(l oil tho hiisis of fiitnilics or clans tracing tlirouj^'h fcmalo litios, and named Hezir (swine), Aclibor (mouse), Aiah (kite), Arod (wild ass), Sliai)lian (coney), and soon. Each of the clanH refrained from eating the totem animal, or oidy ate it sacrament- ally. Ah tho totemic organization decdined, the origin of tho abstinence wcmid be lost, but tho custom lasted, and when tho legislation was oodilied it was incorporated in the code. Tho liyi)othesis would <>xphiin certain anomalies in the list — e.g., coney, or rock badger, for which no other «'xplanation deserving attention has been givon. The division into (dean and unclean

food by tho two tests of cloven foot and nuTiiiiation was a later induction from tho animals regardetl as tabu. This is confirmed by the want of ai;y systemization in tho list of birds given in Le- viticus.

It would accord with other examples in totomism tluit animal names connected with the animal worship before mentioned should bo adopted by clans, and by individual men among the Israelites. There is some evidence that men, bearing a common animal stock name, thou^'h in dift'ennit tribes or nations, recognized a unity of stock. Our most definite information on tho subject is deiived frcnn Ezokiel viii, which indicates that tho head of each house acted as priest, the family or clan images, whicli are the objects of idolatry, being tho.se of "unclean" reptiles or quadrupeds — i.e., those which are prohibited from use as food. Although the whole inference of Prof. Smith on this subject is not admitted by Dr. Jacol)s, his objection is to tho survival, not to tho early existence, of the cult.

No satisfactory explanation of the Israelite division between clean ant' unclean animals, apart from that afforded by tlio totemic system, has hitherto been made. No rational motive can be assigned for tho avoidance of certain animals, in them- selves hygienically good. The explanation that swine's flesh was liable to bring disease, and therefore was prohibited for a sanitary reason only, covers but a small })art of the subject and is not in itself satisfactory. The meat of the hog is, in fact, as wliolesome in Syria as it is in Cincinnati, and tlie discovery of trichinosis had certainly not been made in thi^ timers under consideration. The avoidance of all meat, indeed of all food, for purposes of fasting and producing ecstasy, is in a different category and has already been mentioned.

Marriage. — The laws of marriage in the stage of barbarism are intricate, but attention may be directed to a f(>w points which strongly distinguish them from tho marriage laws of civilization. Their most general characteristic is the regulation of marriage within strict limits of conventional kinship.

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ISRAELITE AND INDIAN.

The levirate, named from the word levir, a husband's brother, is in brief the customary right and obligation combined of a brother — normally the eldest surviving brother — to marry the widow of his deceased brother. Prof. E. B. Tylor reports that this law appears among one hundred and twenty peoples — i. e., in about one in three of the distinct peoples of the world. It was

almost universal among the Indians, sometimes with additional duties and privileges. A widow, as a rule, could not marry any one but her deceased husband's brother except on his refusing to marry her, nor until after a long time of mourning, or more properly of ordeal, after which she could be freed from the tabu.

In several tribes marrying an elder sister gave to the husband rights over all the other sisters of the wife, Sometimes the son-in-law, especially when he married the eldest daughter, became entitled to all the younger sisters of his wife at his option. Other men could not take them except with his formal consent. This right of the son-in-law to all the unmarried younger sisters sometimes continued after the death of the first wife. Not unfrequently a man married a widow and her daughters at the same time.

Among the Israelites it was common to have several wives of equal status, who often were sisters. A widow had a right to appeal to her brother-in-law, or some member of her husband's family, to provide her with a second husba,nd, and an evasion of the duty in personam was a gross offense. Deuteronomy xxv shows the degrading terms of the formality by which alone the brother-in-law could be freed from the obligations of marriage and the widow be allowed to marry another man. Judah admitted that Ta.nar's conduct was perfectly correct. It was but a legitimate extension of the levirate law.

There is the clear statement in Leviticus that the Egyptians and the Canaanites formed such marriages as were in accordance with the totemic system, but which were made incestuous by the Israelite law. The laws of incest given in Leviticus are probably later than the code of Deuteronomy, in which the prohibition is directed against marriage by a man with his father's wife. Tliat precept denounces the practice in Arabia by which the son inherited his father's wife.

In the framework of the Deuteronomic code there were three incestuous prohibitions, viz., father's wife, sister, and wife's mother. To these offenses Ezekiel adds marriage with a daughter-in-law. According to the prophets, all those forms of 5?/06'i-incest were practiced in Jerusalem ; and the history indicates that all at some time were recognized customs. The taking in marriage of a father's wife was not wholly obsolete in the time of David.

As regards the Israelite system of descent in the female line, it may be noticed that the children of Nahor by Milkah were dis-

tinguished from his children by his other wives. Rebekah's descent is practically valued as descent from Milkah,and the family

or clan connection is traced entirely through Milkah and Sarah. Their rules of kinship regarding what we now call incest are partly indicated by the following instances : Moses' father married his father's sister; Nahor married his brother's daughter ; A-raham married Sarah, the daughter of his father but not of his mother.

A passage in Judges relates to exogamy, recording that Ibzan had thirty sons, and also thirty daughters whom he sent abroad, and took thirty daughters from abroad for his sons. But exogamy could not be kept up after the Israelites had become mainly an agricultural people, and in the times of the kings only survivals of it remained.

Mr. John Fenton, in " Early Hebrew Life," makes some acute remarks upon the story of Lot's daughters, but he did not exhaust the subject. According to the clan system, it was not only proper for Lot to marry his daughters, but under the circumstances it was obligatory upon him to do so. The logical propriety of the marriage of a father to his daughters, on the ground that they did not belong to the same clan, is clear, and the practice exists to-day among a number of the tribes of Indians not much affected by European intercourse. A father was not of kin to his own children. They belonged to the mother's clan, and not to his. An interesting example of this clan law is furnished by Dr. George M. Dawson as still existing among tribes of British Columbia. A certain rich Indian would have nothing to do with the search for his aged father, who was lost and starving in the mountains. He did not count his father as a relative, and said, " Let his people go in search of him." Yet that son was regarded as a particularly good Indian.

There are other instances in which the son would fight against the father to the death. Such cases would occur where, according to the obligations of clan law, a son married a woman of a clan other than that of his father and went to live with her people ; and when there was warfare between her clan and that of his father, the son was by association expected to fight against his father. The real tie of blood gave no reason why he should not be alien and antagonistic to his father and his father's clan.

But it is true that, in many tribes of Indians, since they have been observed by Europeans, the marriage of father and daughter has been very rare. It may be suggested as a reason that a gradual change has occurred from the mother-right to the father-right, in which the attitude is reversed ; but practically the fact that, by treating the daughter as an object of value or merchandise, either the father or mother could secure presents from the suitor, naturally tended to break down this part of the clan mar-

riago system before any other, and, the custom ceasing, the practice became wrong. So it is true to-day among Indians, as it was in a much more marked degree among the Israelites at the time of the compilation of the existing version of the Old Testament, that the marriage of a father and daughter is reprobated. In this connection it is instructive to notice that the Navajo have a myth, undoubtedly genuine; that in the old time one of their race took his daughter to wife, and their offspring became the ancestor of the Utes, the hereditary enemies of the Navajo. This is a parallel with the stigma inflicted upon the Moabites and Ammonites, who were the descendants of Lot and the enemies of the Israelites who wrote the history, but yet were recognized by the latter as of the same stock.

The part of the story of Lot as it appears in our version, which tends strongly to show its later manipulation, is that the authors of that version, having at that time the idea of a horrible incest, explained that the man, specially designated by tradition as eminently good, was guilty only because he was betrayed through intoxication. They were obliged, in accordance with one tradition, to make him the ancestor of Moab and Ammon. By another tradition he was left without any sons and no wife, the two daughters being all of his family who survived the destruction of Sodom. They reconciled their data, therefore, by , the excuse of intoxication, but there was no occasion for such excuse. In the age to which the tradition related the transaction was perfectly proper, did not involve sexual passion, and was required by law to keep up the stock. The clan rules had been forgotten when the book of Genesis was written.

In the stage of barbarism the marriage of brother and sister was common all over the world. Where polygamy existed, as was the case omong the Israelites, and probably among all the Indians, a man, according to the rules of the totemic system, could not marry into his own clan. If he took several wives, they would sometimes be of different clans, not only from his own, but from one another. In such cases, the child of the wife of clan A was not of the same clan as the child of the wife of clan B, and they could marry. The marriage of uterine brothers and sisters was not consistent with the clan rules.

Writers on the clan system have extolled it as a system showing profound physiological insight respecting the supposed evils of inbreeding; but the best and latest physiologists doubt whether inbreeding is bad, unless there is a taint of blood which should prohibit the marriage of either partj'^ to any one. A true understanding of the clan system would have shown that inasmuch as it certainly permitted marriage between a man and his half-sister,

and between a man and his aunt, his father's sister, if not the

more violent case of marriage between fatlier and daughter, it did not accomplish that for which it has been so highly praised.

The late prohibition of a man's marriage to his deceased wife's sister can not be successfully defended on any principle of physiology or sociology. It is a blunder that perhaps arose in the transition stage from the matriarchate to the patriarchate method.

Conclusions. — The Indians have been characterized as peculiar among the races of men. One school of writers has pronounced them to be fercB natures,, and wholly incapable of receiving civilization. Others have held the opposite view, that they were eminently spiritualistic, as was proved by their having preserved the pure pristine faith to a degree beyond all other secluded peoples. Both of these assertions are disproved. When Indians have been allowed reasonable opportunities, they have advanced in civilization, and have thriven under it. While their religion may in one sense be pristine, it does not differ materially from that found in many other regions.

The peculiarity of the Semites, and especially of that branch of them lately styled the Syro-Aramseans (which is only an ethnographic name including the Israelites), has been accepted as an axiom. It was pronounced that they were specially adapted to a spiritual religion ; that whether through an exclusive revelation, or because their racial constitution was exceptionally receptive to such revelation, their idiosyncrasy disposed them readily to spiritual ideas, which to modern minds means monotheism. This is not the record of the historical books of the Old Testament, even after their manipulation. The prophets of Israel declared the exact contrary ; they denounced their own people as rejecting spiritual truth, and as not deserving the favor of Jahveh.

The historical books of Israel which we possess are not historical records, but are historic legends reduced to writing by writers who had sometimes political and sometimes religious ends in view. The argument of those tales is that all the people habitually worshiped Jahveh, and him alone, during which normal period they were prosperous, but that sometimes under evil influence they abandoned him and fell into disaster, until, after sufficient chastisement, they returned to the true worship. The historic truth is that the old Israelites, when disasters came, as they always do come, gave up the worship of their national god as

not a success, and tried the gods of their neighbors. They returned to Jahveh because the other gods did not satisfy them any better. In fact, the people had no fixed or distinct faith, and it is not correct to accuse them of backsliding when they were only vacillating.

The prophets tried to pull the Israelites too rapidly through

the zootheistic and physitheistic stages into monotheism, and spasmodically succeeded ; but the body of the people never reached the stage of monotheism until after the Babylonian captivity. Most writers have explained this on the theory that the terrible chastisement of that captivity finally brought them to submission; but it is more probable that their forced relations with their more cultured conquerors gave them new ideas never before entertained, which infused modifications into their religion. The resulting combination produced those characteristics of that religion which have been regarded as the most admirable.

The general account of the Israelite lapses is not unlike that given in modern times by missionaries, who also have been impetuous in attempting the instantaneous transport of Indians through stages that are marked by ages. Tribes of Indians have been converted, and they were reported and recorded as being in that permanent condition. A few j'^ears later, from some dissatisfaction, they returned to their shaman and their dreams, which return was then reported as a lapse. It was not, in fact, a lapse, but the claim that they had been converted was premature. There is, however, this distinction between the Israelites and the Indians : that the former were allowed to return to Palestine and carry out their old ideas with improvements ; while the Indians, remaining under the same foreign influences and continually growing weaker, were forced to abandon all their faith and to accept that of their conquerors without composition.

The stories of the conversion of Indians by thousands would seem false to one who did not know that they were ready to believe any new thing because they before had no fixed belief. The record of the Israelites is not so clear, because old ; but they surely adopted the Satanic doctrine and the "Mosaic cosmology," and continued adopting foreign beliefs until a late date in their history.

The most judicious remarks ever made l)y missionaries were those of the Rev. Messrs. D. Lee and J. H. Frost, M'ho, after ten

years in Oregon of what has been considered successful work, announced their abandonment of their former tenet that if the heathen were converted to Christianity civilization followed of course. They confessed that civilization must begin before Christianity could even be understood. Acute trf'elers throughout the world have perceived the same fact ; and it is not a too violent simile to say that Christianity, belonging to the plane of civilization and to that only, sits on a savage or barbarian as a bishop's mitre would on a naked Hottentot.

The Israelites were not suddenly lifted from their barbarian condition. It was not possible. As regards the culture strata we may take a lesson from geology. Coal is not found in the Si-

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lurian formation, therefore wise miners do not look there for coal. The higher mammals are not found eai'll.er than the Cenozoie, though their precursors are in the Jurassic. Man in the savage stage may be examined in the same spirit as the Jurassic stage is studied to trace what may afterward appear in the barbarian and Cenozoie, and is developed in the present epoch ; but to search for the complete ideas of civilization in the period of barbarism would be as judicious as to dig for manuscripts among the workshops of flint arrow-heads.

The beliefs and practices of both the Israelites and the Indians were substantially the same as those of other bodies of peojjle in the same stage of culture. They were neither of them a " peculiar " people.

There is, racially, no peculiar people in the sense intended. Mankind is homogeneous in nature, though its divisions at any one time are found in differing and advancing grades of culture. Such advancement has been from causes known to be still in continuous operation. What is called blood in a racial sense may be likened unto the water of the earth : as the water comes from the clouds it is chemically the same, and it is subjected, wherever it is, to the same laws. The early course of a rill may be turned by a pebble, and from the elevations and depressions met it may become a lake, or a river, or a stagnant marsh. From the character of soil encountered it may be clear or muddy, alkaline, chalybeate, or sulphurous. In one sense, which belongs to modern and not to ancient history, the Jews are a peculiar people, from the fact that for many centuries, until lately, they proclaimed themselves to be such, and observed religiously the doctrine about the Goira, and therefore did not intermarry with other peoples ; but

that should not be a reason for their boasting. Persecution made them pariahs and other peoples would not intermarry with them. During recent centuries the so-styled purity of their race has been kept up by isolation, but the assumption of great purity in the stock at the Christian era is not tenable. Now that their prejudices and those of the Goim against them are dissolving, it is probable that what has been improperly called the Jewish i-ace will disappear by absorption as the Indians are now disappearing. To renew the simile, both Israelite and Indian will be lost in the homogeneous ocean which all mankind seems destined to swell.

It will be noticed that this presentation of views practically ignores the scholastic divisions of mankind into distinct races. The result of my own studies on the subject is a conviction that all attempts at the classification of races have failed. The best statement of the condition of scientific opinion regarding such classification may be taken from the address of Prof. W. H. Flow-er to the Section of Anthropology of the British Association for

the Advancement of Science. He says : " I am compelled to U86 the word race vaguely for any considerable group of men who resemble each other in certain common characters transmitted from generation to generation." Some satisfactory solution of the problem may be made in the future, but for the present the most useful direction of the work of anthropologists is not in at-tempts to establish racial divisions, but in the determination of the several planes of culture with recognition of specific environ-ments.

A rabbinical legend tells that Lot was the first to argue the existence of one god ruling the universe, from the irregular phe-nomena observed or 1(»: id sea and among the heavenly bodies. " If these had power of ttejr own," he said, " they would have had regular motions, but as they had no regularity they were subserv-ient to the occasional exercise of a higher will." In times of greater scientific knowledge these supposed irregular motions are found to be in accordar ' '. ""aws considered to be permanent,

if not immutable, and the ':^x" Tuition of such tremendous laws gives a higher conception r F cL* ai' maker. The notion that such laws are or can be ^nspend^d orvk-lfcCtnl i.-!uggests irresolution and caprice, shocks human rea,i. : ■. i nd (.;• :he :;lory of divinity.

The doctrine attributed to Lot ji- . •■'. '8, because the con-

ception of nature implied in it permeated ail Ibe early philosophy. We now define a miracle specifically as a deviation from the laws of nature. But to those for whom nature had no laws, the prime definition as " the wonderful " was alone correct. A supernatural being could do anything whatever in accordance with his arbi- trary will, and was expected to act in that manner. Men who were inspired or empowered by the supernatural were also expect- ed, indeed were required, to work wonders. It would hardly be a paradox to assert that only the supernatural was natural, and that only the irregular was regular.

That both the Indians and the Israelites were in this stage of philosophy has been conclusively shown. It is also evident that the principle of ancientism was potent in their religion.

Ancientism, which still has surviving influence, declares the old thought, that of the ancient men, to be always the best. This is false, unless the theory is true that all knowledge comes from revelation, which was given only to the ancient men, who there- fore had it in its pure condition. To cling to the old merely be- cause it is old is bad ; in fact, is the crudest superstition. Some advocates of the old reject all new thoughts, but the more intelli- gent of its praisers seek to force a reconciliation between the old thought and the new. What th»y now believe must be right. What they are not accustomed to is shocking, and therefore wrong. So the old, which was always right, must be distorted so

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as to comprehend in it the now, which is also right, and whatever there is of the old that can not be managed otherwise must be ex- plained away.

There is an apparent exception in favor of the old thoughts and teachings where there has been a general degradation in cult- ure ; then a return to the results of the former and forgotten culture is most desirable. This is illustrated in the revival of the old learning after the dark ages in Europe, when the classic writ- ings as discovered brought fresh illumination to the world. But this was simply a resumption of advance after a check ; and the wisdom of the ancients, which has appeared marvelous, owes much of its splendor to the intervening darkness. The process of development, not chronology, makes a proper criterion. Though antiquitas sceculi juventus mundi, the archaic is that which relates to the earliest steps of human advance. We have the history of

the Israelites for forty centuries ; we have that of the Indians for little more than three centuries ; and, though the Israelites in recorded times advanced beyond the plane of the Indians, who shall say which of the two peoples is in years the older ?

The points before mentioned — that neither the Israelites nor the Indians had any formulated and established faith, and in particular did not believe in a single god, and that they did not have any system of rewards and punishments after death — had important consequences. They were never persecutors for religious opinion. With regard to the Indians that assertion will at once be admitted ; with regard to the Israelites it will be disputed by those who take the statements of the compilers of the Old Testament as literally historical.

I have before mentioned one reason, that of the amalgamation of the Israelites with the inhabitants of Canaan, why there could not have been any such fanatic massacre as is narrated. There are other potent reasons. This plane of culture of the Israelites being established, it is proper theoretically to make the deductions belonging to that plane. The Indians carefully concealed their special mystery-daimons. As a matter of fact, the Israelites were generally in accord with their neighbors in religious opinions and practices, so there could have been no antagonism from religious motives. If while worshiping Jahveh they made war for any reason, Jahveh was their reliance, and he conquered or was defeated with them ; but they did not make war to force the worship of Jahveh upon others. They would have regarded that as the worst possible policy, as it would have allowed their enemies to pirate upon their divine monopoly which was the essential part of their military equipment.

When men live in the midst of many religions, which imply many revelations, they are charitable to all of them. It is only

the isolated and ignorant who are bigoted. A still higher degree of light gained by those who have come out of the caves of superstition will induce them to imitate the decision of the witty sage with regard to ghosts — he had seen so many that he could not believe in any.

When a future state of rewards and punishments, depending upon belief in a particular dogma, has been established, the attitude of believers becomes antagonistic. They maintain that a denial of their belief is disrespect to their god, and they angrily

stigmatize such denial as blasphemy or skepticism, or use some other term of vituperation, and they say that their anger is righteous. But it is simply egotistic. The tru'^ ground of their hostility to any dissentient opinion is the cloua cast on their title to future happiness. This must be fought as titles are contested in courts of law, or by the last resort of war, or by such persecution as silences the objectors to the title. But as the Israelites claimed no such title, they were not sensitive about its disparagement. In the religious stage described, neither the Indians nor the Israelites sought to make religious proselytes. The noble motive of missionaries is to save souls ; but the peoples now compared could not have had, indeed could not have understood, that motive.

At the commencement of this address the rule was laid down that it was essential to omit all reference to revelation as deciding the points discussed. Many points, however, have been touched upon which properly bring to notice the order of the development of revelation in general, without discussion of its decisive authority. This procedure may be submitted to students of anthropology as applicable to all revelations save those which each one individually credits.

It is evident that some practice existed early for which a natural explanation may be given. This practice became a formal custom which, after a time, was considered to be obligatory under the vague but compelling idea that it was " bad luck " not to observe it. Bad luck is necessarily connected with the supernatural. Hence the custom or the congeries of customs became a religion, and that was always supported and explained at a later time by a myth. That was not necessarily an explanation made by imposture or with intent to deceive, but grew from the curiosity of men and their hurry to account for everything. All such myths are declared to be obtained, through revelation, from a power higher than man. The result is, therefore, that revelation, which is the last step in the evolution of religion, is enounced, by antedating, to be the first step. When supposed revelation is once regnant, men cling to it as a refuge from the doubt which must always result from reasoning on subjects which do not admit of demonstration. Such clinging becomes fanatical with most

men because they dread as the greatest calamity to be cast into the hands of Giant Doubting, who to them is but another name for Giant Despair. But the path of Doubt leads to the portal of Truth.

It has been no part of my purpose in this address to impugn

the character of the books of the Old Testament. On the contrary, I regard that noble work as the most important anthropologic record possessed by man — a work which richly repays the most diligent study. I gladly accept it as a genuine record, and believe that, though it has been colored by time and by the work of designing men, it was never invented. It is sometimes said that persons who are absorbed in scientific studies fear or pretend to scorn the Bible. I neither fear nor scorn it. I admire it, and study it, and gain much from it ; but no intelligent person takes as of the same authority all its versions, or, indeed, all the contents of the books which are arbitrarily styled canonical, and about the very names and numbers of which scholars, churches, and sects dispute.

The Hexateuch contains that intrinsic evidence of truth which so impressed the Ojibwa elders, before mentioned, who said that the work was true because they and their fathers " had heard the same stories since the world was new." To those who can read it understandingly it is a true story of a plane of culture.

" Now as to myself I have so described these matters as I have found them and read them ; but, if any one is inclined to another opinion about them, let him enjoy his different sentiments without any blame from me."

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PREHISTORY THE

LANGUAGE AND WRITING. FROM

RUDOLF FALB.

I.

THE ANDES LANGUAGES IN THEIR CONTEXT

WITH THE SEMITIC LANGUAGE TREE.

LEIPZIG

PUBLISHING HOUSE OF WILHELM FRIEDRICH

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THE

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ANDES LANGUAGES

IN THEIR CONTEXT WITH THE

SEMITIC LANGUAGE TREE STYLES. FROM

RUDOLF FALB.

The best, perhaps the only, criterion of truth is that it conveys understanding . The more completely this happens , the

more certain we are that we have chosen the right thing .

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Foreword.

This little book is not written for philologists, who usually have no desire to reach beyond their narrowly limited field , but for linguists who

no longer regard the field entered here , the research into the first beginnings of language, as the lost paradise at whose entrance the angel with the flaming sword stands guard.

Nor for the philosopher who speculates deductively about the origin of language . While there is no shortage of excellent works of this kind , there is a lack of material for a treatment of this question using the inductive method envisioned by the author .

And this was bound to be lacking as long as one considered only the highly differentiated word forms of the ancient world , which hardly permitted a thorough comparison of more distant terms, let alone a return to the oldest, long -vanished form of the roots . The widespread uncertainty of etymology, even in the best-known and most sophisticated languages , is sufficient evidence of this . It is therefore no wonder that most people , and certainly not the weakest , turn away with reluctance

from this most slippery of all fields of knowledge !

And truly, it is not a pleasant job, like the male dog , who, with bowed head , in eager haste ,

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Stretching out into the blue in all directions , crisscrossing , searching for the first traces of game , chasing a goal on pathless steppes that, like a mirage , always disappears from sight as soon as one thinks one has reached it .

And yet without such seemingly the longest fruitless - plague, without countless attempts ,

without mountains of notes, the goal unattainable , without accumulating large masses of rubble and waste rock not even the tiniest yield of gold grains .

And so is the author 's harvest after laborious now already ten years of work a quantitatively small one.

He brought two small linguistic seeds, hvata and tahva, down from the high plateau of the South American Cordillera, the land of the pigeons,

and planted them in the soil of the Old World . Will they germinate here and bring the twin stems within them to fruitful development ?

LEIPZIG, January 1, 1888 .

The author.

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Introduction. www

When the author left Europe on 15 June 1877 to

in South America studies on earthquakes and volcanism

to hire, he had no idea that he would

the favorite studies of his academic youth, which

to foreign languages and characters , especially those of antiquity , and which he had already been years , and even considered it a useless waste of time , and to bring it out again in the most remarkable way

would be forced to exploit in this way .

After my landing in Valparaiso on August 7 , 1887

I had already spent a year dealing with everything that

on the never -resting ground of the west coast of South America

to provide me with information about the frequency and the special phenomena of earthquakes and eruptions

A significant amount of material had already been

obtained and the purpose, which I had in mind in particular , hovered: the test of my theory of vulcanism was fully achieved,

when suddenly an invisible hand in my

travel and work plan and gave it another ,

there was a completely unexpected turn .

Not far from the place where the icy giant heads of the Cordillera ridge are reflected in the highest lake on earth , near At the feet of Illiampu , rising from paradisiacal meadows to

heaven , I had to recover from strenuous

Mountain sections of the ascent of the 18,768 foot high Misti : Falb , the Andean language.
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and the 18,300 foot high Ubinas , in t-he " Peace City" La Paz of Bolivia, according to the mercury barometer

measurements of Dr. Stübel 12,093 feet above sea level , I set up my base and found hospitable accommodation in the house of Mr. Ferdinand Steinert , a respected and wealthy German merchant there .

The city itself and its surroundings offered no material for my earthquake studies . Only in extremely rare cases , and then only

from outside , do the terrible waves of Typhon, stirring in the earth , reach this idyllic region. Yet, from the standpoint of general geology , the surrounding area is of the greatest interest ; for here, mighty floods once rolled down the valley , the traces of which can be seen from the foot of the Illiampu Glacier to the Illimani Glacier, the end point of this part of the Cordillera , and even further down,

in the rugged, tower - high, petrified mud walls between which La Paz lies nestled , and which accompany the entire valley to the southeast, in the direction of Aio-aio and Sica - sica, without interruption . The elements must have raged terribly here ; For, as can be read in the lines painted on the walls by the deposit

-forming water and in the conglomerates of enormous boulders , the raging current, which gave the whole valley the character of a gigantic riverbed , was only temporarily interrupted by damming .

But my peace here would not last long ; for day after

day, whenever I took my stroll through the pretty main

square , the three shining prongs of Illimani, rising in the distant background , beckoned me , and it was as if he were calling to me : " Come to me too and try to reach my

Cerberus head ! "

And then when a kind friend, Don José de Guerra, former minister and ambassador of the United Republic,

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public Peru and Bolivia to Rome, invited me to join him in his to visit the villa in Cotania , situated at the foot of this glacier , I packed my bags one fine morning

seven things together and rode thalab accompanied by the friendly old gentleman who , through stories from

his eventful life , through which between the

Mud walls particularly noticeable heat , something pleasantly shortened the arduous path .

Two days passed and we reached , turning east from

the main road , the lovely Cotania, which is located directly

at the foot of the Illimani Glacier, surrounded by mountain foothills surrounded, embedded in a cauldron .

Here, at an altitude of 8012 feet under orange

trees , surrounded by hummingbirds , amidst the rustling of the magnificent waterfalls flowing from the glacier , the ice giants

in the immediate vicinity, removed from the noise of the world,

I felt right at home, and this all the more so as

I was received in the most cordial manner in my host's house .

In the next few days I went on a journey accompanied by of the two sons of the same a preliminary ascent of Illimani,

which then the attempt of a complete ascent of the glacier , but only reached a height of approximately 16,600 feet 1) .

After these strenuous tours were completed ,

My host did not allow me to return to La Paz , but thought it

would be beneficial for me to enjoy the idyllic tranquility of

his country estate a little longer . I

I was completely in agreement with this and passed the time

with hourly observations of the baro-, thermo- and

1) The aneroid barometer, which the Goldschmid company in Zurich, specially constructed for such heights , showed on 23 September 1878 at the point of reversal 402.6 mm. at a temperature of 0o C.

1*

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Hygrometer and the study of the Aymara language , spoken by the Indians of the Bolivian highlands .

It was only natural that I first inquired about the word which here means " star " . The very first answer: hvara hvara stars " hit me like a shot to the centre. For the echo of Persian hvare sun", Hebrew ôr light", Syrian ur-ur-o spark" was so striking and the sound change in these analogies followed so strictly the physiological laws that no one could pass it by thoughtlessly .

I then had a large number of words recited to me and written down , with the help of my host 's two sons , who had a perfect command of the Aymara language .

Another word that surprised me was "supay " meaning "devil", which immediately brought to mind the Arabic "saubâu" meaning "chief of the devils".

The connection between the two Arabic meanings only became clear to me when I later visited the ruins of Tia Hvanaco (also

spelled Tia Vanuco), two miles from Lake Titicaca . As I turned my mule into the valley of Tia Hvanaco , the numerous sandspouts that emerge from the depths here during the hours of greatest warmth and calm awakened my attention , which had been somewhat dulled by the long ride in the blazing sun . At any given moment , one observes the formation of countless white spines,

and although the naturalist knows that the cause lies in the local rarefaction of the air by the sun's heat and in a resulting aspiration

or absorption process , this phenomenon still makes a peculiar impression on him . This is even more the case when, as I later had the opportunity , one observes the formation of the numerous waterspouts in Lake Titicaca from the heights of the Copacabana Peninsula . There

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On cloudy days , a pointed tongue formed by black clouds descends from the heights and immediately a similar structure

rises from the surface of the water and moves upwards in multiple

turns ,

searching for the tip of the upper tongue , and when both have found each other , they unite into a powerful black spine, from which lightning and thunder immediately burst forth and which devours everything that comes within its reach .

All this gives the impression of a ghostly,

mysterious being that is animated and filled with movement and endowed with free will . I asked myself: if even.

the natural scientist is faced with this phenomenon, the cause of which is known , a peculiar, uncanny

impression, what do the Indians, or even the

What did prehistoric people think of it ? And it was certainly not premature on my part to compare the Chinese tyfun with Typhon , to the devil of ancient mythology . Thus ,

the hurricane is branded as an evil principle , he who

rises to heaven , to become the fighter and enemy of the gods. The etymon of Typhon " that whirlwind" ,

waterspout " is completely in line with the Chinese typhoon " great wind " ; and steam " smoke",

Conceit " , pride" (arrogance !) characterizes not only the natural phenomenon of swirling dust and haze, but also the spirit of the Bible which has become " the devil "

"

through arrogance .

I owe this mythological-etymological discovery to

i.e. the Bolivian Indians.

Under such circumstances and this , supai and

saubâu 1) I was also told the common derivation

of the German devil of ever moreanwdorrying. Not that I want to deny that the Greek

1) In Vulgar Arabic also pronounced subaë .

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Chinese expression, which means "slanderer" , is also correct in the sense emphasized here , although this only comes from the original meaning of " throw through" , i.e.

To throw holes in someone , to damage someone with stone throwing , is clear insofar as this refers to the great slinger . However , the German teufel (teufel) is definitely closer to the Welsh (Celtic) taflu and taflodi (to throw , to hurl) phonetically . We are all the more inclined to lean towards this side with our etymology , as it also brings zend dew (evil spirit) and Old High German ziu (whirlwind) into the same conceptual sphere , and furthermore, the synonymous Welsh saethu (to throw , to hurl) immediately recalls the Egyptian Typhon, the Sat. And is n't the Hebrew

Satan adversarius (hostis) , " the evil enemy ," also the opponent on the other side , who attacks us with his missiles ?

The meaning of "slanderer" with all that is connected with it in theological Satanology , thus appears to anyone who has eyes to see as merely a later scholastic abstraction from the original concrete core

of the general popular conception , which initially takes its forms from the open book of elementary nature , thus from a field that is , however , closer to the natural scientist than to the scholastic philologist.

Thus , the devil rises before our eyes from the depths of prehistory . However , he is not that official being of dogmatics to which we unbelievers fall victim after our death , but rather the not entirely harmless

1) Definitely related to English sow , meaning "to sow", Old High German são , sâjo , meaning "sower" . Compare this Satan who throws grains of sand with the Satan in the parable of Christ , who also scatters barren seeds , and you will be convinced that the oriental traditions have not lost sight of the concrete core of the devil 's structure .

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Sand and water slinger and as soon as it

phosphoresces , it leaves a sulfur smell that comes from the largest Depths of the earth, tremors emerging from the lava hell

causing fire outbreak, whose impact activity in

childhood of humanity was unthinkable without horns .

The one sacrificed to Azazel on the Jewish Day of Atonement

Bock becomes a traitor here . For this demon, with

which philologists have not yet been able to deal with ,

is associated with the phenomenon of earthqEaurthaquakees such as the Arabian sting

asala tremble very much " and zalzala " shake the "

earth " proves in the most intimate philological context . In Azazel

Lazada

take " clearly refers to the characteristic activity of the Shake

tornado . Furthermore , azaz is the word used to call goats ,

and azza means

outflow of pus from the ulcers" , but also with

To argue with someone in words " . Somewhat differentiated depends on the Evening

The former meaning also refers to asara " squeezing juice " (also

from the winepress) and the onset of menstruation" ; the other

an asara To be hostile to someone " and an dyspepsia

azara " To accuse someone " () . Both sting

meanings , however, are found together in adsala Critics

Arabic, azazil is the old name of

devil in general and its etymon: azala away-

accuse" and

avadselu the vein from which

the menstrual blood flows". This is the great purification, which on the Day of Atonement of the Jews, as on the Feast of

Lupercalia in the month of February in Rome, by the blood of

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Bockes was supposed to be effected , has been sufficiently characterized. This

Azazel, who is facing Jehovah , is nothing other than

the correct replacement of the idol Moloch, for whom the Topheth , the altar of fire in the valley of Benhinnom, was prepared (Isaiah.

30, 33) . Prof. Dr. Delitzsch has with his usual mastery immature attempts against this Thopheth of thuph

drum

But it is also the concept of luminosity

and burning and therefore zend tap shine "; Sanskrit. tap burn, warm", dava fire" , dâha the burning,

the burning" in the prehistoric sense is not without Further information from the natural context of this etymology

We would also like to banish

miss, as it refers to the fireplace of prehistoric times , the

natural tripod consisting of three stones , which

played a role in liturgy since ancient times and as a trilithon

even in temple architecture is not forgotten, yes, like everything particularly strange, was also repeatedly transferred

to the sky . These soot-blackened stones or athafi, which because of this property were also called Phuk stones , were

the symbol of the extinguished fire and therefore also

used proverbially to describe a great misfortune .

Before artificial fire preparation , there was only

two sources of fire: lightning (Jehovah) and the mountain of fire (Eloh, Moloch, Azazel). With the extinction of Vulcan, as

of the Agathodaemon, all the evil broke out upon the local

community . The whole devil's haunting is rooted in the Fire Mountain and its eruption, and the correct altar no less than

The Topheth was nothing but an imitative representation of

Vulcan , as the throne of the deity (Eloh

1) Biblical Communion on the Prophet Isaiah. 3rd ed., p. 337.

= arab tafala "jump" 1), so from our

Devil's root, with which it completely coincides in the meaning of volcanic eruption , of fire - breathing .

F

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Moloch). This is revealed by the horns of the altar, as symbols of pushing , this is the smearing of it with blood , as Imitation of the red lava flow over the mountain; this

the anointing of the altar stone in general. The altar

in the Valley of Ben Hinnom was not named Topheth as a detestable place , but as the place

of the ghost; and the concept of abhorrence is linked

to that of the ghost, because it is associated with the concept of pushing everything that is not suitable for food is inherently

was given

Zara

connected to nature . See also "repel" and "disgust ,

" Bedouin. "bad , " "contemptible," " worthless ." Catch

Therefore , this Topheth also has the root saphath pile up " , as Delitzsch 1. c . p . 337 also

Zar

emphasizes , becFatushsae the accumulating , smoking mountain wil Manure heaps are kept similarly . Everywhere in the

ancient cult of feces or human semen or menstruation play a

role , they are to be traced back to the cult formula " offerimus tibi, quod tui simile est" ; for the

Imitation is the oldest form of worship because it

the most natural expression of responding to the will of another , which is compliance and submissive obedience .

But finally , to explain the context of this

Symbol of the volcanic eruption - which is also used by the

Aymara Indians consider it menstruation , as they a mud volcano a male , a lava volcano but

a female " with the tornado or the typhon

To show this, we refer on the one hand to the beast of Typhon,

the donkey, which, like the Azazel goat of the Jews , is also the Egyptians were also driven into the desert and

was thrown down a rock (cf. Movers: The Phoenicians 1) Dr. Delitzsch 1. c. p. 686.

l

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zier I) , and on the other hand to the word formed from asara Rise

esar(un), which means whirlwind , sand hose .

Thus, language is presented to us in its natural, correct Dissection into a wonderful document that provides the most reliable information about the origin of mythological figures and the oldest religious beliefs and symbols of the peoples.

With such contemplations , I rode into Tiahuanaco , the city to which Alex had been heading, before sunset .

von Humboldt , saying : It would be desirable

that an informed traveler visited the shores of the great Lake Titicaca in the province of Collao , and especially the plateau of Tiahuanaco, which was the center of an ancient

Civilisation in South America forms " .

When I crossed the threshold of the house in which After I had been assigned a place to stay for the night , I saw one of the stones of the same the image of the lizard, which I already

as an important symbol . I looked at

this as a good omen for my research in this place and then slept on the pata atti the sleep of the just, who are conscious of no other guilt than that which is

attributed to the devil by certain quarters and which Crime - stamped drive to research and spread the truth.

But I also believe ," says Plutarch de Iside cap. 1

in fine and c. 2 that the bliss of eternal life,

which has become part of the deity , consists in the fact that it is

Knowledge never lacks objects and that if one knowledge of things and takes away the insight that

immortality is not life but merely a time . " Therefore , the pursuit of truth, especially in

Regarding the knowledge of the divine essence, a striving

Rust

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for divinity , it is a desire that , in learning and research, becomes , as it were, a worship of the deity; a service that is far holier than all mortification and temple maintenance , and above all , pleasing to the goddess you serve , because she is especially wise and philosophical , as her name suggests , according to which she is endowed with more knowledge and understanding than any other deity . For Isis is a Greek word, as is Typhon, the god hostile to this goddess , who , puffed up with ignorance and falsehood , destroys and annihilates the sacred doctrine , which this

goddess then gathers and reassembles to impart to those who have made themselves worthy of divine consecration .

After a good night's sleep, I joyfully greeted the rays of the

morning sun and immediately went to the place sacred by the oldest traditions of the highland Indians .

A desolate heap of huge, but skillfully hewn blocks presented itself to my gaze . In the middle of this heap rises an artificially raised rampart, which , evidently made later , now has the shape of a horseshoe on the east side ,

enclosing a small circular pond within its curve . At the northwest foot of this rampart is a square temple chamber , lined with large , barely roughly hewn stone blocks , the

entrance to which is marked in the northwest corner by a stone portal carved from a single block . We cannot say how high this monument originally stood, for it has now sunk into the sand and, it seems , to a considerable depth, so that one can no longer walk through it upright . Fortunately, however , the inscriptions carved on it are all placed at a height above the gate opening .

The impression that this with great art, but obviously

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The effect that this representation , executed in traditional forms , has on the viewer is surprising and magnificent.

The central figure , standing on a three-tiered throne , represents a deity who appears to be offering two symbols in his two outstretched hands . In the left hand, it is a fork divided at the top , formed of snake

bodies which , however, terminate in condor heads , so that the whole is reminiscent of the caduceus of Hermes , although the heads face the

same side . The symbol in the right hand is a snake body without division and this also terminates in a condor head . Thus, in these representations ,

we have the symbols ;

I and V in

front of him, apparently as a characteristic of the two hands. According to the information and drawing of the French traveler d'Orbigny, who visited this place half a century ago , there were supposed to have been two columns here , each

with an upright hand carved on it .

But these seem to have disappeared in the meantime , for

even G. Squier, who was here a few years before the author , no longer mentions them . Incidentally, this is

supported by the fact that the place name Tia Hvanaco, which is also pronounced Tia Vanuco , differentiated

into Tia pa or Tia kenoko , would mean " seat of the hand" according to the language of the Chiquitos (in eastern

Bolivia) and the Mbocobi (Toba) living southwest of them

on the banks of the Pilcomayo , and that in the language of the Indians Ite (Iten) between the rivers Itènés and Mamoré , the hand is called uru , which word is the name of precisely those Indians who are notable in these regions on the

shores of Lake Titicaca as a particularly old tribe , but are

already in the process of extinction . And yet another circumstance brings the word kenako or hvanuco to the

fore. From the perspective of this deity in the middle of the figures

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illuminated by a halo of rays , tears flow. I already knew that the Indians call gold the tears shed by the sun ; it was therefore logical to interpret these tears as referring to the gold piled up here , since

the weeping deity had also been referred to as the sun by other visitors to this monument before me . Now, in Aymara, kenako

means "treasure," and in the form huñuk in Kitshua , " many united , " " herd ," " troop," evidently with reference to the fingers of the hand, as the oldest expression of such a union

and gathering . This latter term , however, is also known to be characteristic of the "temple , " and this ruined structure is

generally referred to as an inti hvatana, an ancient sun temple .

On both sides of the weeping sun god are carefully engraved figures arranged in three horizontal rows . Each row contains eight completely identical crowned figures; furthermore, those in the first row differ from those in the third only in that the former carry the left sceptre (V) of the weeping deity in their hands , and the latter the right sceptre (I) . The figures themselves are winged humans in a position that could just as easily be described as kneeling as running . In the second row , however , the same figures carry not human but condor heads, facing heaven . In each of the three rows there are eight such figures, a total of 48 figures, 24 to the right and 24 to the left of the central figure , all with their faces turned towards it and their hands holding the sceptre outstretched towards it .

Stretching out one's hand towards another or offering it is the figurative conception of the double vortex described above , which strives from the earth to the sky

and from the sky to the earth . Since the characteristic of

the tornado is generally defined by the double concept of rising

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and turning is thus given by the idea images I and O is, one comes to the idea of the pair of characters :

IV = I

and thus to use the symbolism of the whirlwind

What is striking is that the word: what- what

in Kitshua , stretch out your hand to achieve something ",

in Aymara but means "whirlwind", "dust whirl" . In

The verb hvaihva-tha, however, combines both meanings

in the Aymara , as it means both " to make a whirl of dust

" (in- transit.) and " to go very quickly . " Stretching out the hand to grasp something is called hvaica-tha in the Aymara . The latter tribe is apparently the younger one according to the law .

This was immediately followed by the following consideration. Foot of the three described rows and under the main figure

continuous without interruption and thus both sides, the Left and right , uniting, a fourth row draws , which represents a meander or architectural greek

formed from snakes . The individual angular bends of this meander are woven from eight snakes and

in such a way that on each side of the bend two snakes facing in the same direction come to stand over another pair facing in the opposite direction . In each

At the back is a ray head, whose face is visible through the picture three rings in the form this It is expressed

immediately gives the impression that the snake row

periodically winds around the sun and thus the fight of light with darkness .

The decisive factor in this matter , however, is the fact that

Such a meander is called hvarahva by the Kitshua Indians ,

a word which also describes the zigzag decorations on the hem of women's clothes and the zigzag line of lightning

as I later learned in Arequipa .

But hva -ra-hva is only the consonant form of

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what-in-what or what-in-what and if at the same time Whirlwind , the flashing lightning and the stretching of the

If the word "hand " means " for something ," then this word can originally only refer to the concept of moving back and forth in general , but especially to the hand . A welcome confirmation of this solution is provided by the

differentiations of hva -ra-hva : Kitschua hvara -ka "slingshot" and Aimara ko-ra-hva slingshot", which is also my

first teachers in the study of the oldest sound developments .

Thus, whirlwind = slinger .

The connection with hvara hvara , stars" would then be

very simple from the context of the terms rays and "hand" (finger tufts) and from this also

that of zend hvare sun" with Sanskrit kara "hand" (Spanish vara Elle ") ; and in differentiated form: Aimara uru Tag " (Sun, light) with Itènés: uru hand".

The only question that remained was : how is the phonetic ratio of

Hvara Hvara in Hvarahva

If one considers the former in close connection with its primeval meaning through " Hand + Hand" (ray bundle + ray bundle) , how is

the similar translation of the second word ?

The hvarahva on the monument, which has recently appeared before my eyes and is made entirely of antithetical

Snakes appear wrapped , suddenly called to me two Snake words of today ’s India , which

in their phonetic structure are also antithetical behave :

fara and

Snake" Snake".

And then I said to myself: Could n’t these two words originated from original hvara and rahva ? In this

In this case one would then have hvarahva in the antitheses :

six

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hvara + rahva

snake + counter-snake" Hand + Gegenhand"

Light + Darkness" . This idea

immediately took on a tangible form when I remembered the following linguistic facts :

kara sankr . hand" hyrr rökk-r Old Norse fire" Old Norse darkness " hvar rahu zend. sun" ruka

Sanskrit darkness slav. Hand"

dragon" in which latter form one easily recognizes the dragon or the serpent which acts as the

opponent of the sun and brings about its eclipses , the classical Python of Apollo.

It was here that for the first time , like a Delphic oracle, the idea dawned on me that logoplasty — I know of no stricter term for this structure of parts in the word structure that represents thought — could have been the guiding principle of root formation in primeval times and at the beginning of language .

The simplest form of logoplasty , and the one most familiar to primitive man , would then of course be the one in which the concepts , arranged according to the scheme of sense and counter-sense, theme and

antithesis , sentence and opposition , are expressed in the second part by the phonetic rearrangement or opposition of the sound sequence of the

first part .

If an original expression for the idea of the opposites of light and darkness was hvara + rahva ,

it is obvious that the German expressions : feuer + rauch

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to these original forms . And since ruka means "whirlwind" in Old Norse , the solution also seems to be :

Light + rotation

seems to be correct . Since the smoke rises in swirls and

actually eclipses the sun , the original equation of :

Old Norse riuka "smoke

"

" ruka " swirl"

rökk- r "darkness "

Nothing remarkable. And insofar as smoke in the form of mist ,

and this in turn in the form of breath from the mouth, which in cold air represents the archetype of mist in a rejuvenated form , reaches

the perception of primitive man , the Hebrew ôr + ruach "light" + breath " would also lead back

automatically to the antithesis hvara

+ rahva .

The terms "rotation" and " vortex" fit no less easily with the idea of the

snake. This also explains : Sanskrit ragg-u " tau" Old Norse rökk -r

Old High German roch-o } distaff "

from the combination of the same ideas,

and Old Saxon hwarb, hwarf | Umwende" Old High German warb, threw } turn"

from the connection of the antitheses of sentence and contrast in the form ;

var + rav aus hvara + people.

The latter is convincingly proven by the fact that the German

back + return

is actually derived from rahva + hvara . Return - en

Falb , the Andes languages. 2

"

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Seagull

originally means here only "to strike out" i.e. to go; therefore , a transposition particle is usually necessary in order to obtain the concept of return, reversal, inversion .

The root rahva also has in German the concept of turning ,

reversing , as it appears in the Old Norse ruka " whirlwind " . The whirlwind could be expressed very aptly in ancient times by two snakes racing upwards on a trunk , thus by snake +

counter - snake apyr . It may therefore

also by:

hvara + people

Wind + headwind" (German rauh) . ,

for which the derivation of Latin aura " breeze", Greek , Spanish aire, from hvara, or as in Kitschua the "wind" is

called hvaira, is evidenced .

The Hermes staff would thus refer to Hermes aërios of Greek

myth , associated with the whirlwind () . Only in his relationship to the primal concept of hand + counterhand, of giving and taking, did he become a god of merchants .

This discovery was therefore a great success for the

.

author . We see an old mythical embodiment of this original formula in the Thursen witch Hyrrokin, whose name is derived from :

hyrr + rockin

fire" + smoked"

thus composed of the antitheses fire + smoke: hvara + rahva . The

so-called Younger Edda tells of it : Then the Aesir took Baldur's body and brought it to sea. Hringhorn was the name of

Baldur's ship; it was the largest of all ships . The gods wanted to push it off the beach and burn Baldur's body on it ; but the ship would not move . So they went to Jötunheim after the giant

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A woman named Hyrrokin was sent , and when she came, she rode a wolf bridled with a snake . When she had

dismounted , Odin called four berserkers to hold her ; but they could do nothing but throw her down . Then Hyrrokin stepped to the bow of the ship and pushed her forward at the first touch , so that fire shot from the cylinders and the earth trembled " (Gylfaginning 49) .

In Greek myth, we encounter this unadulterated Hyrrokin in a somewhat more differentiated form as Herkyna, daughter of Hermes Trophonios 1) , whose attributes: the goose or snake (both are based only on the idea of turning, rotation : S) clearly betray the nature of Hyrrokin . She

plays with the Kora (from hvara) and represents her counterpart , because the opposite of light, the light in darkness , is the sun in the dark depths of the earth , which is expressed by the antithesis of hvara or hyrr . And if it weren't for this , it would surely be the ancient Celtic Korrigans who played the traitors . These are fairies from Breton folklore who , on moonlit nights, force the wanderer

to dance the furious round dance with him 2). These Korrigans correspond to our female elves , just as the

Brittany korr corresponds to our elf . But in Welsh, cawr

means a giant 3) . The fairy Korrigan sits at the well just like the nymph Herkyna combing her hair (S) ; whoever catches

her doing this should marry her immediately or die after three days 4). Of large stone blocks,

1) Creutzer: Symbolism III, 501. (3rd ed.) IV, 423. 1.

2) According to an essay entitled " Forays through Brittany and Normandy " in Sommer's " Pocketbook for the Dissemination of Geographical Knowledge", Prague 1835, they are also called Torrigan.

3) The meaning is always "hand" and is differentiated sometimes into

the sense of "artistic skill", sometimes into that of " creativeness " or " strength".

4) Grimm, German Mythology I, 370. (4th ed.)

2*

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whose origin is mysterious , say the Bretons: The

Korrigans brought them in their aprons from the heights 1) . As in the well-known fairy tale: The giantess toy " is

Here too , nothing else is important than the characteristics of the Stone - throwing hurricanes , how we ourselves

This latter word no less than vorago the devouring

whirlpool " only from hvara + rahva, the phonetic form of the both snakes (+) , becomes understandable . The ancient symbol

This wind tree carrying grains of sand into the air is the

abundant grain- bearing pine tree , among the Celts and Teutons , however, the grain-rich Swiss stone pine. Because even in

In Middle High German , zirben means "running around in circles " and zirbelwint, cirbilwint the whirlwind" . The tribe ZIR is

with Old High German ziu whirlwind , as well as

wie lat. circus " Zirkel " , " circus Kreis "

cirrus Krause, Locke" (S). In Anglo-Saxon tier , the meaning of this stem was differentiated to designate the serial movement, the order in which one of the

follows others in the train ; hence tier " series , order ,

sequence " . Likewise , SER is to be explained in Latin series , while sero " to sow " goes back to the concept of "scattering

grains" , and Sanskrit sarpa, Latin serpens "snake" , sorbeo

"devour" the winding and entwining, Sanskrit arvari

Night " focuses on the covering of the sun caused

by winding and entwining .

This contrast between light and darkness now seems

to imagine the Temple Gate Monument of Tiahuanaco . It is perhaps a work of the ancient Uru, who now play

the same role here as the Parsis in Persia. Mithras also was a symbol of the contrast between light and darkness,

of Ormuzd and Ahriman, and strangely enough , the 24 gods created by Ormuzd , those 24 that Ahriman

1) Sommers paperback 1. c.

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testified 1), just as the 24 figures to the right of the weeping deity

on this monument are opposite the 24 figures to the left of the same.

Ahriman (i.e. Ahiman) is like Typhon, the serpent , and also Typhon or Seth means, according to Plutarch: de Iside cap. 62 , the "inversion" . According to a suggestion in the

-

same passage, he is related to Horus as the magnet is to

iron, by which attraction through absorption is evidently meant . When the author attempted to climb the Illimani Glacier for

the first time , one of the Indians accompanying him asked the other what this man was doing up on such inhospitable heights . The reply was : "Uca hviracotscha Koliaukimp hikisir saraski, this

gentleman is going to a meeting with the Koliauki . " This drew my

attention to the Koliauki , and I learned that this name refers to the

mountain spirit who lives near Illimani , on the shores of an alpine

lake located on the ridge of Atschoipaya . Even today , the Indians there implore him for rain during times of drought , offering him a

sacrifice of wine and brandy (" firewater") . When climbing this ridge , which is done amid loud prayers , the sacrificers are not allowed to look behind them . Arriving at the lake , they

throw the offerings into it and fill the now empty vessels with water, which they then, upon returning, pour over the endangered crops . Soon , it will rain!

The question arose whether the weeping deity on the monument in Tiahuanaco might not represent this rain god, Koli

- auki . But no one can answer this question here ; the monument

evidently dates from a long- forgotten time. That name is usually translated here as "hill father , " since kolio means "hill" and auki means "father , " "master."

1) Plutarch: of Isis chap. 47.

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However , a more detailed analysis reveals another result .

A magnificent , foaming waterfall, which plunges roaring and thundering down the flanks of the Illimani Glacier a few hours ' walk from

Cotania , is called Hurileke . This word seems to belong to an older time , for no one knows today what it actually means. Combining it with Koliauki produces a harmonious consonance. If one investigates the cause of this harmony , it becomes apparent that each of these words is composed of two parts , which stand in a phonetic antithesis to each other , in that the

first sound complex (koli, huri) is formed by the throat and tongue, while

the second (iauki , leke) is formed in the reverse way , so that both together form the symmetrical pattern in each word : 01 + 10

deliver! We readily admit that such a mechanical analysis , based solely on sound physiology , may at first glance appear somewhat strange , if not ridiculous , and we would certainly have given this relationship only

momentary attention — which , incidentally , would be forgivable to a musically trained ear — if later investigations had not shown this very

method of analyzing speech to be extremely fruitful for fundamental research .

This was primarily helped by considering the fact that the princesses

of the old rulers of Peru were called coya and the princes auki . In Kitshua as well as in Aymara , auka means "opponent" , but also has a friendly

meaning as "counterpart" . Knowing that cuya in Guarani means " woman " (also cuña), and ccoya in Aymara means " pit " in which corn, potatoes ,

etc. are planted , one can no longer doubt the original meaning of auki .

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remain. This word in the form iauki is related to Aim. yuka "root" ,

yoka "male member" and " son " . Koliauki can therefore be resolved into : koya + yoka = 0 + 1 ,

i.e., into the characteristic

of the whirlpool, the sand or waterspout . But since ccuya in

Aimara also represents the root for the words that mean "weep", " lament" and " pity" , we now begin to get an idea of what the two

emblems I and V of the weeping deity on the monument of Tiahuanaco mean .

A further analogy to the word Koliauki is provided by

the Mexican word koliuhki, belonging to the Nahua language, which means " a twisted , wound thing " and certainly belongs to the scope of this discussion because

in the same language kolelekt- tli is the name of a " demon" .

But one also has in :

kol-iauk (consonant kol-lauk) kol-

iuhk (kol-luhk) kole-

lek (kol-lek)

the same scheme, which refers to the antithesis :

col- loco

which in the older form: hva -la + la-hva 01 10 is closely related to

our original formula: hva -ra + ra-hva

thus representing two snake vertebrae .

It is also important to note that in the Nahua language :

cuica means "to harmonize the singing voices" cui-cui 1) to scrub , to sharpen "

2) " to engage in sexual

intercourse " means, and thus expresses the union of the

schematic ideas - hilder and Ozu or . The word cuica is probably a contraction of

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who-who

which, in sound and meaning , behave like collis and lacus V ; only

these meanings appear in coya and yucá

Grube " Root" V or O A or I of the highlands

of South America confused.

For the prehistory of writing , this teaching, which the rain god Koliauki and the waterfall Hurileke conveyed to us, was important insofar as it explained the phonetic relationship of the characters:

V (u) and O (0)

A (1) and I (i) illuminated. In the form:

U Return =h Mr. Lawi

These characters are at the top of the Ethiopian , and in the form:

I (1) RO (O)

at the top of the Japanese alphabet (Katakana).

But for the prehistory of language , that

Teach the important hint that words of the Andes language, which are composed of a guttural sound and a tongue sound , have meanings that are either Union of mouth and tongue" or of mouth and what comes out of it " , thus the scheme:

0 + 1.

We then found that in the languages of the ancient world , the same or at least related concepts are expressed by the same phonetics . Compare :

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Aim. or kitsch.

Ki. lick" lia-kva

Aim. It's " world"

To. day -)

"

Aim. Urin " ya-kka

Ki. Wasser" ya-ku

These examples can be multiplied many times over ;

one only needs to look at the Semitic and Indo-European

Spoke the words for tongue , lick , swallow , speak " , word" etc. to check this scheme in order to

immediately come to the conclusion that here every coincidence must be excluded . A physiological law is

it, which in the early days of humanity existed in a harmonious way

the law according to which the person

a certain organ produces the sound first and before

above all this organ itself meant : the sound of the tongue , the

tongue " (1), the guttural sound the open mouth" (O), and the

The original form for this is la-hva with the meaning tongue + mouth" ,

Tongue in mouth" ! Because this is the way and not otherwise all- the physiologist demands the form from through

which the gradual hardening of the v and disappearance of

the quiet aspiration h lat. labia "lips", sanskr. lapana " mouth"; and -

by gradual hardening of the quiet asspiration h and disappearance of the v Greek. hiding place, Latin lucus grove

(this time not a non lucendo !) can be derived without violating the phonetic laws and thus probably also

actually emerged .

And so this tribe is still virgin

and unchanged in the mouth of the Aymara Indian with the

meaning " wood" (lignum) then rigid ", lame" i.e. hardening

of what was originally soft or should be soft ,

i.e. the connection between soft and hard, the original schema of Chinese language philosophy: yin and yang. In the simplest graphic expressions ,

German . Latin or Greek.

... le-ck(en) lo-ch

ra-ch(en) already-ch(e)

goat

( )

... la-ch(e) ... la-c(us).

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these contrasts according to the idea of the straight = rigid and the curved

= soft to the forms: I and O or according to the idea of the

rigidly rising cone, as the active pressure, and the soft, passively impression - suffering crater depression to the forms : A and V This solidification of

the soft is at the same time the most obvious

characteristic

of all volcanic rocks , the simplest and most original definition of the

la-va: Aa + Va .

Thus I gradually arrived at the concept of logoplasty as the first language -building principle of primeval times, whose

elements , like those of artistic sculpture, are found in la- hva, the " hardening of the soft."

And so I suckled at the breasts of Mother Nature and learned of her elements, of the stars of the sky and the lava of the earth, of the whirlwind and the waterfall.

May philologists forgive me this sin !

In order to gain the first foundations of a prehistory of language , the primeval connection between the Andean languages Aymara and Kitshua, which are related to the Semitic language stocks to the extent that English and German are related to each other , and in a subsequent

work to the Indo - European language stocks , will be

demonstrated by means of sufficiently rich factual material and excluding purely philosophical deductions , inductively

from indisputable analogies and their phonetic differentiation. An exact description of sound change will be given on the basis of this comparison according to physiological laws .

The author believes that in this case he can dispense with grammatical comparisons all the more easily , as the era of the not yet

completed separation of the ari

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ic and Semitic language stems evidently date back to the pre-grammatical period , and the high level of grammatical

development that characterizes the Andean languages is

of a much more recent date .

The grammar and vocabulary of Aymara were edited by the Jesuit

Ludwig Bertonio1), and those of Kitshua by many scholars, most recently by J. J. von Tschudi . All the words listed in our compilation , with the sole exception of hvarahva, are also included in these dictionaries .

For convenience , we group both idioms together under the term "Andean languages," which is justified by the

main axis of their geographical distribution . Today, Kitshua is found mainly in the Peruvian Cordillera, and Aymara in the Bolivian Cordillera .

1) Newly published by Jul. Platzmann, Leipzig 1879.

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Analogies

between the Andes languages and the Semitic word stems.

Overview.

1. assal- assal- tatha (aim.) zalzala (arab) tremble of the earth" - tremble of the earth"

2. hvara-hvara (aim.) Sterne " licio ur-ur-o (syr.) Fünkchen" 3. tapa-tapa (aim.) spider " tavah (Hebr.) to spin "

4. Malko (aim.) König "

5. kunak (ki.) Rathgeber” 6. supai (ki.) Teufel"

7. tupa (ki.) to grind"

/8. stick (to .) Rain"

/ 9. source (fig.) Höcker"

10. hama (aim.) Mist"

11. tama (aim.) heap" 12. hunu (aim.) Many”

13. maka (ki,) hammer

/14. capa (ki.) Hand's length "

-

little (arab.) King " chonok (Arabic) to experience"

zuba (Arabic) devil suph (hebr.) wegfegen"

it (Hebrew) Koth" "kume (arab.) Haufe"

chame (Arabic) mud

" domma (arab.) Haufe" "hôn (hebr.) wealth" hakka (Arabic) hammer"

idol (arab.) Wolf Grass

15. taka (ki.) hammer"

16. Ali (aim.) Tree a" lah (Hebrew) oak"

17. alaa (aim.) "over, on top" - al (Hebrew) over, on top" 18. ka (ki.) breast" (be) when (Arabic) without"

19. all (of them) hundred "

20. hvallpa-tha (aim.),foodprepare" -saAncrtiatybic) graze

21. Frau (of course)

-

chorme (Arabic) woman"

-

kaph (hebrew) hand" takka (Arabic) hammer"

And the king of the whirlwind , the whirlw

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22. sipas (ki) Mädchen"

23. urpu (ki .). Krug"

. 24. Hide and Seek

25. lluta (ki) zudecken"

spchah (Hebrew) maid" ariphim (heb.),,Clouds"

athun (Hebrew) Ofen" Slave of the Arifim Ahon Lot N

ût) Hebrew) to cover"

"taste (Hebrew) Faden" Toothpick

easy (arab..)Tauwerk has " Part

(arab.) Rohrhütte"

.. - 26. catches) connect"

(ki 27. caught (ki.) Strick"

28. House of. lust ", 29. Hvasara (aim.) Dorf" 30. sisa (ki).Blume"

.

31. destroy (aim) roth"

. chaser (hebr)village"

32.paucar(ki .),,flower decoration" - 33. hvakra (ki.) Horn"

34. Pakari (ki.) Morgen

aser (Heb.) rothe of Farbe Arabic), "blooming rose"

baker (Hebrew) Ochs"

books (Hebrew) Morning"

.

35. wow (who)) Kind"

36. hvaka (ki.) weinen"

37. hvaina (ki.) jung"

.. .

38. hvarahva (ki.) lightning line " 39.hvayhva(ki",,stretchouthand" -

40. hvayca (ki) tear off"

.. .

41. lluhu (to)) saliva"

42. pata (ki.) open" 43. cunca (ki) Hals "

. ,, .

44. hvanaku (ki wildesLama)

.

45. huari(ki),G, ott derKraft"

46. kohana (ki.) " Distant view"

47. hit (aim.) Flute" 48.ttalakha-tatha(aim.),,snow 49. -

aroma (aim.) night"

50. tuta (ki)) Wurmfrass" 51. tucu (which. e. ndigen"

52. tapia (ki.) sign"

53. hvati (aim.) sign "

.

))

-

29

-

-

Tsitz yard

"You are (Hebrew) Blume"

After

baba (arab)Jugend"

baka (Hebrew) cry"

ben (Hebrew) son of barak (H(ebrew .)), Blitz"

."tostretchout" rakhb

.) " arah(tear off

hebr ruq (chald.) spit" hata (Hebrew) open"

(hebr.) son of Langhals "

child (arab.) Ziege"

ari (Hebrew) Lö.we"

A cow, a quarter of a cow , a calf , a calf ,

kahan arab Seher

Fig M kaine a(r(ab

dud (arab.) Motte

tha he(br .) ,

last letter"

thav (Hebrew) sign" Snow evening dod letter letter letter

6th (Hebrew) sign"

tal (

"Arab (Hebrew) Abend"

.) arab.

.

" Sängerin " Snow"

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Curls

30

Analyse.

1. assal-assal- tatha (aim.) earthquake of the earth".

The root ZAL, DAL has in Semitic the meaning of

Pendulum movement and refers to the " going up and down" both to

in the horizontal rather than the vPeortoicral direction. Hence Hebrew dal ,"Door leaf , pendulum and dalah ."Thüre deleth ," palm

Door lock branchesswinginginthe-thal-thalWthillebebsornal-silwhirringofwings"

of the insects 1(dalith branches, twigs".

But also thel hill", as ascent and descent (opposite sense:

German thal) . Both the concept of the door and that of the

Hügels corresponds to the schematic idea image A , and here

This may also be the Trheraeeson why the number three", chald. three

thlath (Hebrew) is expressed by the same root .

In the circle of ideas of the pendulum wave line, as a graphic Worm

Expression of up and down" then also includes hola worm ".

Since, as we can see from numerous cases , the

a primeval ra of a root often indicates and replaces

frequentative of the syllable ,

which they appear attached , we consider that the

The root in question originates from an older ZA-LA instead of

ZAZ-zzZA , the latter form still being used in Arabic

za-za move your hand back and forth" sa-sa

mix" (in New Arabic " flicker ", " crackle "2), in Hebrew Buzzard Zaza

sa-sa be stroked and zize in bursts, " move jerkily " . In Kitschua ,

Shasha

talli, aim . talli- tha " to pour out water " is also very closely

ledge

related in meaning to the Hebrew derived from zi-ze .

ziz sloshing abundance, which like a mass of water moved back and forth" 3).

1) Isaiah 18: 1 "The land of fluttering wings" we understand as " the land of earthquakes" .

2) According to Dr. Wetzstein in F. Delitzsch : Commentary on Isaiah 3rd ed . page 692.

3) 1. c. p. 675.

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2.

" hvara hvara (aim.) Sterne".

The root HVA-RA can be most reliably determined from a

comparative compilation of its apparently different meanings in Aymara and Kitschua . In Aymara , hvara hvara uta and phara uta are synonymous with llica llica uta and mean a house (uta)

which has a completely torn roof ; and llica llica isi means a torn garment. Since llica means " hunting net" and llica llica "

cobweb" , it is clear that the synonym hvara hvara has the idea

of a cobweb in the form * , which is why the same expression also means "stars" . That hvara actually originally denotes the concept of "web" is confirmed by Kitsch. hvara " trousers", chilen.

hvera "coat" . But also in Kitschua the transition to the meaning " star " is evident in arañak hvara tschaska " morning star".

An even older meaning of hvara, which nevertheless connects to the idea * , is betrayed

by the word uru , an undisputed descendant of hvara . We have:

Aymara: uru Tag" , Spinne" Kitsua: uru spider " Itènés 1) : uru hand"

*

from which it becomes clear that the oldest meaning of hvara is "the hand" , the idea of which may also have been present in the form .

In the tribe HVARA we see, therefore , first of all everything that is connected with the hand and can be related to it , among

which the bundle of rays of the luminous heavenly bodies, analogous to the fingers of the hand , and then of fire and light in general, takes the first place .

1) A branch of the Mochos, which inhabits the delta formed by the confluence of the Itenes and Mamore rivers .

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We now want to make the relevant differentiations from HVARA clearly compiled.

Hand or weave. Andes - Languages.

enter (Itenes) Hand" enter (to.) ,.Spinne" "Hvara (ki.) Hose" hvera (chil.) mantle"

huari (ki.) God of Power" phara (aim.) netz.artig" "hvara hvara (aim) net-like"

kara kara (aim.) cock- "kamm

Semitic.

two

to break"

" pick) 1(araph USA

'pluck , pick arah collect')

picking charafa arag braid , weave"

Fire, light, warmth.

Andean languages Semitic ,

-. .

Nina Hvara-Hvara (aim .) Funken "

puru (aim.) a) Gluth, Lohe" b) "curl" (flame-

shaped coil) uru (aim.) day" ur-ur-

i (aim.) morning star"

kara hurpi (aim.) morgen" kara (aim.) kahl" d. i. weiss,

,. shiny smooth

F

o

The li

an is a man. n

ur tim

ld m

e

s

o

" manger) 1(urvah "

o

team) 2 (of donkeys, oxen , etc.)

Feuer- lioi ur-ur- o Funken"

Thus, the organic connection between both

. Language areas in the tribe Hvara proven

1) We trace this stem back to an original: hvara + people

back.

Hand" Gegenhand"

For

pure, Arabic.

Orff

drag

fara heiss be", "burn"

See

charr heat"

arah burn" light

Arirap or Licht"

par -ur Röthe im Gesichte ", Glanz

par-ur pot" diderheisse

chavar white " Yerrap Khir Khir

" white linen "

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33. -

3.

tapa tapa (aim.) Spinne".

In Aimara , the spider is called uru

uru also tapa tapa is used. As a verb this appears

Word meaning " weave " in the sayings tapa

kanatha and tapa sillcutha weaving mats or ropes without much to weave ". But now has exactly the same meaning

So

the Arabic tav, which means a "simple rope, not twisted

together from several ropes . " In general , this Arabic word structuram seu

"The building is erected and complete". In Kitschua and Aymara This again agrees with tapa Nest" which , like Latin nidus and neo, German nest and net, a combination of simple, most primitive structure . In ancient Egyptian ,

nes- t a room " , chamber" and nait apartment", net that shuttle", from which the goddess Neith gets her name

note

as Pallas Athena received hers from palla , pallium (palladium, palatium) and . We carry out

ark

cell

also and "ark"; basket thebah instead of (tha.

tav) dwelling" to the concept of fabric , web, Hot

In Hebrew , tavah means " to twist together, to spin" ; likewise, especially with reference to

the activity and shape of the spider, Arabic tafa raft

go around , round- tauf inflated tube"; both both on the wrapping (wrapping) and the flatulence (wind as winding) regarding. In ancient Egyptian the latter meaning :

MM

the former :

Falb , the Andes languages. 3

ten circle" gird seb

? teben Locke" (as a wrap), teb clothe",

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34 tep box", teb enclose"

= teb cage ", 17 seb bars"

all of which have teba finger" ( ) as their original root . The

simplest, elementary form of this root is tahva, a word that is still found in Kitshua and means "four" , which makes clear its relationship to the four closely spaced fingers of the hand, which for primitive man were the type of the union of many into a unity, the twisting together of several threads into a rope . From this also ki. toch-runa bolt- lock .

In this relation to the hand and the idea (palma), the root tahva becomes a synonym of hvara , whose meanings we

clarified in the previous paragraph , hence in the Aymara uru uru

= tapa tapa . We also see a union of both synonyms in the Hebrew charzInoabscre"amstrongly taut rope" hvara-zahva = hvara- tahva , which,

as we can see from various hints , was very likely anciently identical with: hvara + rahva " hand " " opposite hand" . We understand the origin of this

Semitic quatrilitera

in such a way that the

opposites of soft and tight appear united in it , with hvara probably

designating the rope in its flexibility and tahva the same in its tightness , analogous to the ancient Egyptian :

uar and can

Yes" Stock"

In Aymara , therefore, hair is called " taura ," and "sau " a

weaving rod , as a verb: "sau-tha " to weave ; ki. "sahva" to catch with the loop (to spin), "ahva " to weave.

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We therefore also see in the sign z. ., the Tau- cross

+, as the ancient Hebrew letter Tav, the symbol of Weaving, joining and bring the root word for it

A

Hit

nd

tav "denote" with tavah " spin" in connection , so

that this sign has anciently given us the crosshair which represents the cobweb .

4.

malko (aim.) chief".

The word malko or as it is in Aymara with replacement

of the l by the substitute i also reads marko -

is based on its original meaning by Kitshua malko a newly fledged bird " . We

have two seemingly different meanings here

which , strangely enough , is reflected in the concept of , the priest-king as a winged child ; and one would

Alm immediately Hebrew malak Arabic malak

angel GEO

Messenger " if the initial m becomes the root

would belong , which is not the case . The term angelus " angel," as messenger of God, child of God, young winged

being, has its concrete root in lightning, the emissary of the sun. It should be noted here that in the

In ancient times the priest-kings were considered to be the

created fire , the son of the sun, the son of God, at will and

thus were in a certain sense entitled to act as representatives of lightning, representatives of God, messengers of God

and proclaimers of the word of God . But now

the symbol of the lightning is the Cblemnt, broken line, as its image, and hence Hebrew malaq " to bend" the

The correctness of this our

This interpretation is demonstrated by the phonetic

connection of this word with Hebrew: Rabbai Brarak bend knees , buckle "

" Blitz der baraq

3*

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X

.”shine balag The

idea of the zigzag line or wave line is actually also the basis of

MAI in Kitschua , as can be seen from mayu river " . Here too, the basic concept of going back and forth " , as well as the hand " prevails , hence also the idea image which also represents the

river with its

Tributaries are characteristic of this tribe , which must be kept in mind when recording it . This explains Aimara may- tha " give , offer" .

MAI is the nasal form of an original HVAI, which in ki. hvayhva means "to stretch out one's hand to obtain something " . In Aim. hvayhva- tha corresponds to " go very quickly " " hvayka-tha to gather up with one 's hand " . The latter word also occurs in the

form harka-tha and one can clearly see from this the connection

of the stems malk,

maik and hvark. The idea of Y also corresponds

Aimara:

hvay -ta plume " hvay-u

tuft" (of grapes, plane trees) hvay-u- tscha braid" (of women) .

The idea of moving the hand back and forth Aimara: hvay- u-tha " to (3) carry

something swinging " may -ttu- tha " to

wind the thread onto a stick ". hvay-hva "whirlwind"

So we are obviously dealing with the original formula again :

sword

"barach pass from one place to another", " break

through"

C”owbPrarekchen

rain "heat rain

Completely of the same root and also referring to lightning is also

Hebrew :

Bulgarian

two

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37

hvara + people

thank you + bottle

hand" Gegenhand"

which is also in the ki. hvaraka, aim . korahva sling

was used as an expression of moving the hand back and

forth .

These are original words that lack clarity .

leave much to be desired and therefore in a prehistory of the Language and writing are incorporated into the building foundation

must.

The HVAI strain then undergoes a confirmatory transformation into CVI,

which in Kitschuacuy-u {(a) shake" b) Turn the thread "

cuyu-rich pendeln" .

again very decisively both ideas developed above

association of moving the hand back and forth and the

Many in a bundle This is where

then also Aim. coy- ca tapeworm", as a white, twisted Thread quite well with the lightning line, but even more so with the

Lava Snake , the Moloch of the Semites .

is then the transition to the concept of the thread-like vein

or mine inside the earth", Aimara ccoy -a . Kitschua then refers to the chief again

curaca the head of the tribe", which is clearly reminiscent of ki.

hvaraka, Aim. korahva slingshot" and Ki. hvara-hva lightning line " . Since the vocal form of curac: cuiac or

contrahirt cuic is , so the ancient Egyptian hik King ", with the sense of the javelin or scepter .

There is also the reference to the concept of " stretching out the hand" : ki. hvayhva , of giving in, of reaching in " : ki. coycu, (cf. aim. ccoyâ pit") and the

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Hand in general: in ki. coy the "gift", the giving, is not to be mistaken. The simplest form, the actual root of this stem is thus co (Ki.) "give" ; chilen. Hand".

By tracing malko "chief" back to the concept of hand , the organic connection between it and the Hebrew malak " to guide , to lead , to govern" also appears clear .

5.

kunak (left) Rathgeber , Ermahner" .

For the fundamental definition of the original meaning of this tribe , the Aymara offers us two means : first, directly through the synonyms: kun-

u-tha = cuyc -u-tha "to walk with bowed

head " (out of fear) and then

indirectly through: katschka runa (ki.) "experienced, clever, mischievous person"

katschka rumi (ki .) millstone" i.e. scratching stone" (Root word kata " to cover")

ccuna (aim.) millstone"

coña (ki.) " to grind finely between stones ".

With regard to the latter meaning , it almost seems as if the root kun could be compared with the German term " ein geriebener

Mann" (a grinded man). However, a more precise analysis using the above synonyms shows that this primarily refers to the concept

of bending down another and the associated taming and drilling . In Aimara , the millstone is understood as a dual being , of which the lower part is called the "mother", the upper part the " coverer"

or " tamer" . The relationship between the two is therefore identical to that of the rider to the horse, and the " lowered head" is an

expression of the

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bridled, reined, schooled, instructed head. That The dual relationship is also emphasized in Kitshua by the root word of kunak: kuna "advise" and "give order " ,

by making the order appear as a burden to someone else ,

which also takes on the concept of the message , which is why the cited katschka with ki. katscha messenger" as well as with ki. kattscha scare ", must be compiled .

The master in this "instilling fear " and the archetype

of this term is probably cun-un-umu (ki.) the thunder", as the Lightning is the archetype of the messenger. The fear of the Lord is the beginning of wisdom .

But what is particularly justified, kuna rathen", with

Semitic tribes , the fact Hanna

dass Arab. chana beugen, kümmen", Hebrew chanah

Hannah

haspbeenalate

" to bow down" . But the Arabic chonok

prudens", experientia edoctus" belongs to the same

conceptual group , requires no further proof, because

the first and most original meaning of the Arabic verb in question

the horse is to be trained with the reins and bridle ", so not only scare people, but also hurt their necks

bend and bow your head to the ground . Yes, me- chnak means

The participial suffix ... ak of the Kitschua word thus seems , as in other cases ,

has been proven many times - to have gradually acquired the power of a root component .

6.

supai (ki.) Teufel".

The designation of the devil by supai stands, as already

was discussed in the introduction , with the term of the whirlwind , as the rotating sweeper rising up into the air . Here we only have whirlwind

to add that the etymology of , which also zubaë

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pronounced 1) and both " whirlwind " and "Prince of the Devils" means, undoubtedly in Arabic, zabá

rise up and carry oneself up high " is to be sought , which would then also explain that the arrogance "

(VI. Form of this verb) into the mythical concept of biblical devil . The Greek language is analogous ;

Windsbraut", Wasserhose" Steam , conceit , courtliness",

and the German Hoffahrt" = high journey, from the heights

The double term whiArlnwtind is then added

)I and O) by Arabic tafa go around " and pleat

tava roll together" , whose V. form is derived from

coiled snake , which also

The biblical concept of the devil is complemented . In Hebrew, Him deep end

tavah " wThienpedso around", tuph " wrap around", suph " snatch away ", suphah "whirlwind". But not only that Semitic zubaë, but also ki. supai refers to the wind

back; because supi means "body wind" in Kitshua .

This shows the organic connection between both words

erwiesen.

7..

tupa (ki.) to grind.

The meaning of this word is related to the concept of related to sweeping wind and therefore the word itself

with the aforementioned Hebrew sûph "to carry away " . Since Tah

Arabic É tachcha means "to grind with the heel " , it is clear that

an original tahva between

the Kitschua tupa and the Arabic tacha the mediating role

plays. Furthermore , ki. tupana grindstone, and Arabic.

1) By analogy with ruba (Friday: Lex. arab. II, 223).

We put

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tachana grind, crush" apparently only an extension mill

of the saThemneedele tribe , so is Arabic tachun Hebrew tachanah "friction mill" is root-identical with ki . tupana , and the organic connection of the words discussed here in both language areas has been proven.

8.-

titi (ki.) Koth .

The Semitic term ti for Koth " , mud, Dirt" finds its origin in the root TT, DD -

in their representation SS, ZZ, or ST, TZ appear with the meaning of their original Egyptian.

TT) or AA (Greek DD), the mother's breast and buttocks .

The former meaning corresponds to: Japanese ti-ti milk, ledge uncle

Hebrew dûdhpeort,fEuglylputidanddeerd"e, abundance,

Roman te- ta breasts", German zi-tze (of the breasts) . The second T

Meaning revealed: Hebrew seth "buttocks", Latin sed- " seat", and according to the symbol : Egyptian taut,

55

Hebrew ath, Latin statua pillar " . But now the Kitshua ti-ti dirt , impurity" this basic meaning of

setting is clear from ki. ti-si " evening" i.e. at

Sitting down of the sun, the Italian ponente, the English sun set accordingly. The general meaning is therefore

Sediment , mud; figuratively : base , support , buttresses.

9.

teacher (art.) Höcker"

In terms of meaning , this stem is in perfect parallel with the one discussed above . For it is not notGoetunplyKitshuakemibuttress,support",butalsoHebrew.

qum "to ascend into the heights ", which in Hiphilia is

used primarily to designate the erection of pillars and in

Chaldean the establishment of the statute (Dan. 6, 8 qeiem qeiam

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,, statuit statutum ") is used with the sense of the stem TT is identical. This creates an organic connection

of the Kitshua word with the Arabic kume Haufe", which proved to be even more clearly justified in the following .

10.

hama (aim.) Erase

That the Arab.

kume Haufe", the idea image Erase

8

party

Mist".

mud", "dung" , as in

is based on Arabic

chammâu " after " , and accordingly Aim . hama is related to Kitsch . titi exactly as Arabic .

chammau to Hebr. eth. Another double parallel , proving the

organic connection between the two language areas , lies in: Your rule

-0

Ahmed

chem-chem " very black" referring to achammu "black and

white"1) (rad. (hanakaa

(aim.) black" and hanko (aim.) white" , so that here a further case of enantiosemia or antisense occurs, which is reproduced in the list by Dr. C. Abel

Arabic counter-sense according to Redslob's Kitab al-addad of Abu Bakr 2) is not included , as we also see in his list of Indo-European opposite meanings Sanskrit iti

"white" and black" 3) .

The third parallel is :

Bathroom

My name is Tod.

huañuk (ki.) the dying one" (huañu die") where probably the double term "white-black" is based

lies.

The aim. hama corresponds to kitsch. huano "crap", which

is spelled and pronounced guano by the Spanish .

1) Freitag: Lex. arab. I, 423.

2) Dr. C. Abel: On the Contradiction of the Original Words , p. 49.

3) Bopp: Gloss. comp. p. 387.

Bend

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A , which becomes all the more likely , Egypt

as the corresponding Arabic word mizr refers to the concept of milking and cleaning the fingers) Not = Egypt (

and immersing in water (macerare) The brain

and also means "milk " in Hebrew , whereby the concept of poison as well as heat ,

which also belongs to this word , to the idea of

swelling and swelling making , which

also adheres to milk . In relation to this term , connected with that of foul smelling , rottenness and inflammation , compare also the German words udder and pus with alth. eit fire". But Hebrew also points to the dual .

ÿÿ

cham comrade", and a parallel to this is the name

43

This is associated with the concept of " fertile earth" , which also the black mud" , the black

Earth (humus) . Since the Arabic chama explicitly

black, stinking mud" means, so it appears

We have not dared to do this - although the interpretation here is

first time the domestic name-

Egypt's Kêmi (in the Theban dialect, in the sahid. chêmi), the

Indeed , Plutarch (Js . 33) already refers to the blackness of the ground Mazhar

is drawn to conceptually combine with Arabic mazer ,

which means "Rreosutmte n" , "smelly" , "dirty" and in Hebrew mamzer therefore the term dirty , dusty wanderer and unclean stranger

This then sheds light on the Hebrew .

Sea

the meaning of or mizraim, whose dual has

of the Inca ’s personal servant : kemi kiru, where even the above

Term for swelling - kiriri (kitsch) "swelling"

not lacking, and probably on the idea of the two pillars

-

AA as supports (Ki. kemi) . So it had Stranger probably a transfer of the etymon from to

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strait

The idea would then be quite naturally drawn to the

two heaps of mud deposited on both banks of the Nile , and Kemi and Mizraim would be

mudland " . The term

swelling, which belongs to this tribe , is found also in the Hebrew chHapmpy bairtshda"yto be fat " , " to be thick " and

Swelling in chamez leaven", as well as chame five " the fullness and abundance (all fingers of the hand) as has a basis .

11.

enter (aim.) Heap" .

We place this trunk directly next to the previous one and consider it only as a differentiation of the same , since the Alternation of guttural and dental sounds in the Cordilleran

happy

languages , as in the Semitic and Indo- European

Idioms , a very common phenomenon , which we designation Mantaraform " under which

Let us also express the change of m and n, the nasal Equivalents of the throat and dental sounds, understand. Aim. tama means "heap", "troop", " ball" , the derived

tamaki together". This idea of accumulation is also

the Arabic domma collectio " , which is a

Mantara form of kume Haufe" . To this tribe belongs

land

then also a- damah earth" (humus) and "human"

(homo) - the latter meaning with the concept of A d. i.

of the upright one (not of the earthly one), Ndm

while Hebrew domen "Mist" is returned to the more original

This tribe DM , TM is , however ,

nothing other than the nasal form of DV , TV or DB,

TB and the latter is found with the meaning of the idea image

Bear

A both in the Hebrew dob bear" (the upright walker) and Desire

also in tay "apartment , house" (roof). Exactly

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parallel to this , Aimara tama Haufe" is also the nasal Form of thakkha dung" and kitshua taca pour out",

where again an original tahva marks the transition to the mediated by the above strains TAV, TAB . Through such

multiple analogies , the organic connection appears sufficiently proven.

12.

here (aim.) Many " .

This word is easily derived from the concept of Accumulation, as in Ki . and Aim. huano in the meaning

Manure appears as a heap . Equally self-evident is the transition to the meanings of unification ,

Association, which unite in Ki . huñuku ,

collect Group , Herds " , huan mit" , collect all" , all This view is confirmed by the Parallelofaim.hama"mPluisratyl"andki.kama"all","

together ", "whole", Arabic gama, " group, troop, Plural

multitude " (unite), which latter stem therefore also

to the concept of adaptation (of one to the other) differentiated , which incidentally also refers to

the original idea of the two hands, the giving and taking (I and O) .

As a number, hunu means "ten thousand" in Aymara . Kitshua, on the other hand, a million." The same indeterminacy can also be seen in Hvaranca , which is also in the Aimara

ten thousand", in Kitshua "thousand" . This term

of abundance and numerical magnitude, which in the ki. huñuk, in the Aimara capital And

kenako treasure", in Hebrew hon and on riches"

is in any case prehistoric on the fingers of the hand, the The first number stamps are traced back to the first number stamps . Because , as already

the introduction was noted , Mbocobi kenok uud Chiquito

panauko (from hvanuko) "hand" with aim. kenako root-identical ;Kana Put

and on the other hand with Hebrew chanah "to bow " and

"

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kana " bend, fold", which refers to both the hands PnC

as well as the wings (kanaph) . In Arabic , the concept of finger fullness as counting marks differentiated itself into the idea of the fullness of time or the completion of time,

Eng leaning how they are in chana time and chain sub

gang " appears . That in Semitic areas this tribe originally referred to the hand , Hank

A clearer trace of this can still be found in Hebrew qaneh Tube, straw" with the idea image and at the same time the

"balance beam" which always refers to the original idea of the two

hands (hvana + nahva) . The right to

This latter resolution we find in Hebrew. anab (uanab(

"Grape" i.e. troop, group, association of many, such as in fact, the Talmudic anab means "to connect" . Since name, name lautphysiological zu âm, hvanav zu hâm (nv zu m)

condenses , so also belong here "connection", with

ummah The VAT

community , = in with"; with the people",

muffler dear

General

two

Arabic, gather

C

Pluroalfÿpÿeÿople , a cralosowd, Hebrew kum kimah heap, gam also, in Kitschua

the people , "

heap up", "

kama all", " together", " entirely ".

13.

maka (ki.) to hit , to hammer .

As a syllabic transposition of kama, the totality

the finger and at the same time " to produce , to create" meaning, is ki. maki the hand" to grasp , from which then also the concept of hitting is unforced . But that

maka is only the nasal form of a purer haka , teaches, apart

from the generally valid sound laws of nasal

Representation, following consideration. The form haka. which found in the Arabic hakka , meaning "to beat", " to hammer" , is an

In motion

, mob , a group

Term Karem

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hardening from original hva-hva. From this same

tablespoon

The original form hardens on the one hand , but on the other hand , ki. hapi seize",

two

"grasp, catch" and Hebrew kaph the hollow hand", and

it is then ki. hva- i-hva stretch out the hand " from the Idea images and Aimara hva-i-hva whirlwind" from the Idea images O both the double function of the hand in

Representing give and take, push and catch - is- clear. Likewise , ki. ha-i-ka how much?" with the same Refer to the gesture of extending the hand and showing the fingers accompanying or replacing this question .

The correctness of this view is But the proof is striking :

14.

cut (ki.) Span, Hand's length" .

whose root identity with Hebrew kaph hand" according to the above compilations leave no room for doubt .

15.

taka (ki .) hammer.

A mantara form of ki. maka and Arabic. hakka is

ki. taka and Arabic. takka "hammer". Extensions of both

Forms are Aim. makhana and Ki. takana beating, hammer , and in Semitic territory Hebrew tachona " Grinding mill" with

the common concept of shattering, crushing. That haka, taka are onomatopoeic expressions probably requires no further memory.

16.

ali (aim.) shrub, bush, plant .

For this tribe , however, the Semitic family initially offers us these

The non-

only generic terms in Allah: oak"

and elah terebinth" . The objective, organic approach

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connection of these words with aim. However, ali is not all doubts are put by:

17.

alaa (aim.) above, over, upon". on

since exactly the saomne terms in Hebrew are represented by all

has been

over", on" and " the highest, supreme" expressed

The Semitic tribe is later associated with the concept of thickness and therefore also of strength , but originally decidedly that of size . The organic connection will

rise through Hebrew alah " and Aimara ali-tha grow" has proven to be effective.

18.

kana (ki.) that which will be ".

The root ka to be (esse) expands to kana (ki.)

with the cHeowans cept of continued existence , which is also

kana " to be" is contained , and on this continuation

Arabic as

Stand then also indicates ki. kana finally" , last" that which

endures until the end .

19.

all (that is) a hundred".

If we look at the two words halak and kalab = hva-la-hva originated . This root means in

s

Semitic knock , "clap" , "yap" , as from Hebrew.

The natural ancestry of the dog allows us

already a priori the combination of this word with Arabic. êlku Wolf". But this justification is even more pronounced

dog by comparing it with arabic calf dog" ,

A

a

chi

Colfa

ld

.chald, "hatchet , hammer kelapah ,"club qulpah arab

calf heart " (the knocker as well as the one in enclosed in the middle) . Originally , the

Heart 60

Hello

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Clapping both hands together is the conceptual type for this idea, which is why we hva-la-hva on an older:

thank you + bottle

Hand" + Gegenhand"

lead back with the idea image + or V + A

(ValAale+c Aava), which then immediately results in not only Hebrew . kala " (with the same hand gbeosthture as

when folding), but also Arabic kela both explained. "

Exactly the same concept of the union of two is also in ki. pallca " colliding rivers, valleys", the junction of two fingers , a forked branch" , etc.

which can be compared to both Arabic kalbae, in the

Labak Club

dual: kalbatani " iron tongs" and kallub (and kollab) "oven fork" . Like ki. pallca = hvala-lahva

An older form also appears in ki. pallhua a work

complete", again in accordance with the meaning of Go

Hebrew kalah "completion", again with reference to closing and enclosing . So it is the folding of the

Hands here transferred to the yapping or barking of the dog , that short, explosively shocking sound, which, however , reminiscent of the clapping of two hands .

20.

huallpa-tha (aim.) prepare food .

But now the terms give and take the

Express the functions of both hands , with the hollow hand (V or U) is at the same time the encompassing, enveloping (O) ,

the same logoplasm or sound image in the form O

+1 =

also the mouth and the

Mean food, which is then Arabic. alafa weiden"

)to give food , to provide food) and

Hebrew " to swallow " , while Hebrew

Flea elaelaflever- alaph um-

" to wrap ", "to cover" that schematic idea again completely

Falb , the Andes languages. 4

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generally understood. The nasal form of the latter is

alam "to cover, conceal", but at the same time also in the

sexual sense "coëundi cupidus". With that Arabic alafa "

to graze " we now put aim. huallpa-tha " to prepare food " ;

from this aim. huallp- ani "the one who prepares food" , for which aim. ata-ani is a perfect synonym . Both stems :

ata and huallp then sit together to kill that animal

to describe the person who prepares food , serves food

and pastor (shepherd) most noticeably : ata- huallpa (ki.

and aim .) the rooster" , whereby the pre- crowing in the morning: huallpa-pu (aim.) to be cheeky " should also

be pointed out . Therefore, huallpani , like ataani , also has the meaning 'captain ', leader" (the one at the top

the troop walkers), with which Hebrew alph, and with reference

Allied Champion

on the two hands Arabic chali ally , friencdship omrade "

chelf alliance", "alliance", "friendship "

Caliphate Pact

chalife "deputyK"h(ahlifealper), "successor" , chalife

and probably also caliph valley between two mountains"

(the hollow between both joined hands), and chala hollow " agrees.

21.

huarmi (ki.) woman, female".

Since ki. huarma means "child" , it is clear that the Designation of the woman by huarmi on pregnancy

and motherhood , i.e. the concept of

Thickness, fullness, heaviness, strength, which in ki. huari God of Strength", aim. harma of great stature " is clearly evident . A pregnant woman is called hap in Aimara ,

from which ,,catch"

Form

when compared with ki. hapi seize, grasp",

the idea of hand and counter-hand in the

or as the basis of this concept .

A word

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Animals are said in the Aim. huallke pregnant female" and If you reduce this word to the original form hva-la-hva you getpregnant one can see the unmistakable connection with Hebrew

hara -h " sexually conceived", horah a receptive woman", mother". However, we arrive at the same reduction

also for ki. huarmi by considering that Aim . marmi woman" is only the nasal form of the same root , and one

hence the sound equation:

fruit = ma

can also be applied to the last syllable of huarmi , from which

as a common original form then: hva-ra-hva follows, which we again in hvara + rahva hand + counter hand" + dissolve.

Incidentally , in Semitic the tribe HAR is also

Concept of swelling ()) at the same time as that of hollowness

re Hor hole inherent, illuminateHadrmfrom Hebrew har and hor " mountain";

chor " cave", chor " the excellent one" (eminens), outstanding , Host

noble ". As Hebrew chara then comes to the meaning

" cacare" comes from the same idea without Coercion is understandable. In contrast, the importance of warmth,

as it appears in the Arabic char "heat" , probably in the

interpretation of the same image as friction of the two hands the

most ancient form of heat generation to search. After Was

What a shame

In all this , Arabic " chorme woman" appears organically with

the corresponding expression in Kitshua and Aymara tied together.

22.

sipas (ki. and aim.) girl, concubine".

On American soil , the tribe of this

The word is most transparent in the ancient Mexican (Nahuatl)

Words : sihva woman", from which we derive the well-known sqaw

of the Eastern Indians . Since the vocal is often used in representation of r , it is obvious that the stem si-hva in

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Floor sa-ra-hva , from which Hebrew saraph means snake"

which has the concept of expanding and becoming thicker in common with women . In fact
,

in Hebrew zip-Arusoh wnill bie c"rubshead . silisk" . "king snake" . Likewise Hebrew zeroa "arm" can also be traced back to sa-ra-hva as a logoplastic expression for the embrace (sal + hva O) . This simplest form is also derived from Hebrew (actually

rye Syriac) aphaph crawl andSesaercphhiphon snake"

It can therefore be translated from Hebrew siphchah "maid, servant" with

the Kitshua word can be compiled without hesitation , and all the more so since aim . sipi-ta catch snare", as the Hebrew word that leads to the concept of the snake .

23.

urpu (ki. and aim.) large jug" .

The phonetic image hvara-rahva, the hand and counterhand"

representing, is seen as the connection of two cupped hands

must first be understood for the purpose of drawing

water . This forms the vessel , the pitcher of prehistoric times .

From the contraction hva-ra-hva arises ur - v, urp, Bad

a-ra-v, as in Hebrew araph " cloud " as the largest

Water tank. This view is supported by the fact

confirmed that both in Aymara and in the dialect

of the extinct Uru Indians, on the southern shore of Lake Titicaca, urpu means " cloud " . Further evidence lies in the root identity of ki. huampu ship", huampura

a very large vessel made of gourd" with aim. ampara hand" .

The stem AMP, HVAMP has hvanav d. i . hvana + nahva zur

Basis, which form with hvara + rahva hand + counter-

hand" as the follow-up will show , is completely parallel PnC

and in kanaph "wing" - actually "wing and counter- wing" - is also represented in the Semitic language , where the basic meaning " to cover" corresponds to the idea image) + (. Thus , in the logoplasty of the cloud , besides the concept of

1

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Water retention also that of the covering (of the sun) to have come into effect .

24. hvatiyana (ki .) Ofen .

In Kitshua, tiyana means "a seat", and it is hva-tiyana therefore means seat of hva . What is hva? The The answer is found in the Kitshua dialect of Tinta- suyu, in

which this word means "flower" , while

hva-hva in the Aimara bud" . Just because the oven is

the seat of the flower" has nothing in common , so here the flower only has a symbolic meaning that guides us through analogous terms in other languages can be derived

If we consider that in Chinese hoa

flower" and that with this word Chinese ho fire" is root - identical , and that the Italian

fiore Blume" and the Old German fiur Feuer", the Latin

flos and Greek Blüthe" and the Greek Lohe", yes, that in German too flower and flame of a

common root , the assumption that

hva was a term for fire in ancient times , probably

appear sufficiently justified .

Accordingly , hva - tiyana means seat of fire", whereby the concept of the ovGeoondbyeis clearly given . When

two combined with Chald. athun " oven " it therefore

only depends on whether this word can also be broken down into a- and thun You

In this respect , Persian ovens alone

However , this is the casAe . Only

to prove that chald. , the first letter of the alphabet , meant "fire" in ancient times . This too is very

probably, if we look at the oldest forms of this sign

They give the image of the male firewood , the stick (1) combined with the carved female firewood (O or V) . The gradual emergence of the

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Chaldean following :

A

is in the author ’s opinion

A

from the Palmirenian Aleph:

A 1)

from the Phoenician Aleph ! 2)

The latter form is essentially identical to the 3)

The same image appears in the Phoenician manuscript

in square shape:

, which then became in

Greek , whose transition into A or A requires no

further proof , while the motive of this transition from the

primeval fire source , the conical fire mountain (Taurus) . For even in Egyptian

Script whose demotic forms replace the sound a with 1 (stab + crack) , the pyramid is hieroglyphically represented as Image of the volcanic cone mountain, through two hands (hand

and counter hand) as the designation of the word aa : Tail

aa Pyramide" No

while aua means "bull" (taurus = eleph = Aleph) ,

which name refers to the double horn, the most common gable shape of volcanic cones . Already in India

The triangle A was and still is a sign of fire ,

and the phonetic designation of the latter, both

in iva "well-being" in today's usage "fire", as well as

in íka " flame", leads again to the root elements :

1) Alphabets of the World" 2nd ed. Vienna 1876.

2) Right there.

3) Very interesting is the fact that the Syrians and Arabs

on the one hand and the Syro-Mandaeans (Nazarenes, John's disciples,

Sabians) on the other hand, divide themselves into the sign to represent the Aleph , just as it was between the Hebrews on the one hand and the Syrians

on the other hand, this is the case with regard to the Vav . It is :

I Basic type of the Syrian and Arabic Aleph and the Hebrew Vav. O basic type of the Mandaean Aleph and the Syrian Vav.

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-

It is therefore the designation of fire with that

si (1) and hva (O) - the giving and receiving hand

of shining, gleaming " : div and the deity": deva root-identical, and da diva heaven, paradise"

means, the paradise legend is based on the same principle as the first letter of the alphabet, to the incarnation of our

sex by the artificial creation of fire , in

in which the deity took up its permanent residence on earth . The original tribe of the Aryans, the Teutons In the

-

mythical primal memory of the Greek Titans , the memory

to this great deed" (karman in Sanskrit) most vividly preserved, which is why the alphabet of the runes with the two

Letters : fe 1) and ur d. i. begins with fiur "fire" . Thus ,

hva in the e-xtension hva-la, Sanskrit vâla " flame ", Celtic- Irish gual "fire" is the simplest and probably

the oldest name for fire as well as the first

1) Completely in phonetic harmony with Greek Phi and

therefore with the corresponding sign , the root of the Chaldean Aleph, like F figuratively with the ancient Hebrew Aleph F and the Fe of

Runes: True . It cannot be denied that the same case of the change between Aleph and Vav , which we discussed in the previous

Note from the Semitic side . One has namely:

Basic type of the Phoenician and Chaldean Aleph and the

Greek Phi (sound v or f)

F Basic type of the ancient Hebrew Aleph and the Greek and Teutonic

schen Fe,

We find the cause of this strange relationship with the help

of the ancient Arabic numerals : | = 1 and O = 5 in the designation

of the first and fifth fingers by these signs and sounds,

where it only depends on the counting direction , whether the first

Fifth or the fifth is taken first . That Vav in

The fact that in Hebrew it does not refer to the number 5 but 6 comes from the fact that This is the first finger of the second hand , on which the last (tenth) receives the sound î (yod) , which in the Greek alphabet is again represented by the Sign of the First : I. So we see the signs which

originally represented the two hands , in further development of the Transfer writing to the first and fifth fingers .

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A

letter , whose name Aleph, Olaph, Alpha from (hvalva

of hvala-lahva) initially probably on the epleivcenture , thus on the Concept of wrapping Hebrew alaph back to

We now recognize from the meaning of Sanskrit .

iva Well-being", Fire" and diva Paradise", Elysium" and

from the fact that the Greek word was known to denote

the place where the lightning struck , and

which was then carefully fenced in so that the Hebrew Expression for paradise and this enclosure: who

well - being () with athun fiery furnace" at least objectively But as far as the concept of the seat is concerned ,

which in hva -tiyana is still to be emphasized , we

refer to the combination of both latter words Plant

justify , from Hebrew atîn place where the cattle settles" i.e. a fence, (chin. iu stable ", (118) and lu oven"), and if the grazing cattle" raise concerns here

should , we recall the fact that bidental ,

the fenced lightning fire place " the Etruscan, literally lamb"

(agnus = ignis, Skr. agni) means, i.e. , the young wool -bearer for flame- bearers, thrown by the ewe Sun. This is

also the name given to the pallium of the archbishops, made of made of the white wool of young lambs , incidentally , one

of the Etruscans on the ancient Roman pontifices

and symbolism transferred from them to the Roman Church

nothing other than the flame bearer, i.e. the fire generator.

25.

lluta (ki.) zudecken "

The organic relationship of this word with Hebrew lût conceal, veil" is all the safer as aim. llautha

roll up, wrap up, llau wrap, llau-llau fold

in the cloth" n(igNht) exactly the term of Hebrew lul roll,

rollLsi"lo, lul snail stairs" (snake coils(, lulai loops, loops" . Likewise ,

L'L

Knowledge

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Lit ki. llautu headband of the Inca" with Hebrew lot cover", Ceiling". The concept of snake coils and the

Snake in general also refers to : aim. llaull- na- catha

like the snake ", llaulli- n- tatha like the snake

approach", "llaullu-su- tha" like the snake go away "

llaull- tha lying on the stomach ", llaull Lazy person who lies on

the belly lies", ki. llullu everything soft , delicate". On the Semitic

side , these Indian forms also give Hebrew. night

lail night" as the wrapping, enveloping, darkening of the sun , which is not so clear from the Hebrew lût

would certainly have been possible , which is why this name for the night has so far lacked any eYetysmological derivation ; because the derivation from lin "to spendtwothe night", as it occurs in Gesenius , is not an explanation as hysteron proteron . But we go a step further and

Resolve llau in la + hva with the conceptual image of the

connection of 1 + 0 to , which represents the winding . The latter character , understood as a wave or roll , is still used

in Ch-inese lu (159) "rolling winds", lao

(159) wheel rim", liao (162) surrounded", lu (130) skin", lo the

"to separate meat from the bones ", and purely vocal (l = i) : yu (159) "cart" (axle + wheel), yao (162) " cover, conceal " and others are unmistakably represented in logoplastic form .

26.

hvata (ki.) to tie up" .

Since the organic connection of this word with

Smear

chada " to tie knots ", chald. chût "to sew", Hebrew

Thread" is formed from the differentiations hvatana, hvasi, hvasara, which we will deal with in the following paragraphs , we want

two

to go into the fundamental analysis of this word , which like no other

in its pure, open form is capable of allowing us a deeper

insight into the original structure of language .

tailor

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The author has already shown elsewhere ,

that the two components of which hvata is composed :

hva and ta (h and t) are the final elements, the consonant atoms of articulated human speech

are those where at most hva and la could run in parallel .

At the same time , it has also been emphasized that they are

the first sound designations for the concept of opposition in general, but first of all the sexual antithesis with its schematic idea

images O (hva) and 1 (ta or la) .

This list has not only been continuously confirmed since

then , but has also proven to be the most fruitful

Principle of fundamental language analysis proven. The combination of these two elements later

the children of the same : hvata and tahva with the same meanings :

catches = what board = by

originated, as is the law of sound growth on all Since hvata in today 's Kitshua

bind " means , it is likely that ancient

This meaning also applied to the hva , for which its pictorial representation by the ring or the closed band

O speaks. So hva actually means in Japanese

Ring" and the Old Gothic sound hv was also replaced by

the sign , while in Syriac the

Aspiration already deprived of the sound v . In Latin , hv

hardened to qu and this sound corresponds to the

Sign Q. Hieroglyphic but is or the letter

I have strong aspiration . Precisely because this

sign represents sometimes h, sometimes v , we logically conclude , that it originally combined both sounds , analogous to those language stems that begin with h on the one hand and with v on the other , and

for which traces with initial hv can still be found. If ta is the opposite of hva bind, then it must be

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" temporarily release" meant . As in the case of binding represents a wound thread , then I would have the solution elongated thread . As evidence for tahva

in the meaning "to loosen, to separate" like Chinese " tao knife" In Indo- European territory , the descendants However, since we are dealing with Semitic tribes in this section , we are not interested in extending to other areas

closer to Egypt .

According to the sound laws developed by the author elsewhere and within the Semitic circle openly to light

lying - the initial vocal sounds were always preceded by a soft breath . Thus , a later at from the original vat

or more sharply from hvata .

It follows naturally that Egyptian:

out of:

at connect" to cut"

ch t

what = what binds" ta = stick to the ground"

to be explained . The proof that Egyptian seb cut off" and Coptic sefi sword" - from an original sif, siv,

siu originated with tao (tav, tahva = tiu) root-identical

must be reserved for later developments .

27.

hvatana (ki.) Band", Strick".

ThisextensionoftheroNo,nto.wordhvatáfiTnedasits strict analogies in Hebrew atan bind", chathon

has been

Ropework" . It is this tribe, as can be seen from the given Examples show that the phonetic pattern , the schematic representation not only of the wrapping, wrapping

spouse ", spouse " also gleichfalls mit dem Sinne von

yarn

to join together Hebrew atun Faden", Arabic othon

AWsoonow

Machine Translated by Google

chatana the concept of ritual circumcision" (with

the mental images O + 1) . Likewise ,

Only from this view can we explain that, as in the case of the tribe LAV, LAU discussed in paragraph 25 , also in this The image of the band or wavy line that appears in

Knowledge

hva + ta (la) = U (V) + () decomposes, the derived

concept of pleasure" as it is found in the Hebrew äden () days ; which originally probably only referred to the sexual connection was returned .

28.

habit (of) House .

From the phonetic patterns hva + sa = U + n emerged, The word hvasi, just like hvata discussed in paragraph

26 , contains the concept of inclusion and enclosure

with the idea image . From hvata , which is related to hvasa and hvasi is root- identical , differentiated by failure

of the soft breath in the initial sound aim. uta Haus" as this clearly evident from aim. hvata uta dungeon" . In

Kitschua has hväsa back" the concept of turning around, Rotation (winding), thus again the image of the circle :

Ozur 's basic idea: The idea of rotation and reversal passes into that of return , which is why hvasà in the Aimara times" (paya hvasa twice, kimsa hvasa three times") means

According to sound and meaning , Semitic words include :

Chus enclosure" 1(Private courtyard

chaz Rohrhütte"

1) Is not included in G. Freitag 's Arabic Lexicon , but

in Cañes: Arabic - Spanish Grammar (Madrid 1775) p. 199.

dens, which characterizes the original binding , but also the image of the union of both sexes

or two different tribes , and it is probably

It is only due to this figure that in Arabic

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when (Hebrew) Circle"

their organic connection with the ancient Peruvian hvasi is further confirmed by the parallels in the following paragraph .

29.

hvasara (aim.) house, village . murder Will murder

Here belongs Hebrew chazer, chazir enclosure , fence, house" , in compounds with

Place name village" ; on the one hand the almost unchanged form

of the word, on the other hand the exactly parallel expansion the meaning of the enclosure to the village the closest

Root identity of both language areas proves. Arabic side belong here :

Worthy Redd

gadir (Hebrew gader) a place enclosed by

a wall (castra, castellum) Value

Krug kedr

It is precisely this trunk that bestows upon us the

gradual differentiation of sound and meaning teaches

namely through the Hebrew expressions : room

cro”wennclose chadar

saying

"surround kathar

" enclose atar Azar

h"eelpnclose azar

"enclose azar ' Aer

"conceal azar

about things nut Jaws work

Cassette

two Becher kauz kos

(Hebrew) Becher" Pocket jug

"

Cup kas "

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Forbidden

" Asar thousand" in

connect azal (arabazala)

whereby the differentiation of the initial sound can only be explained by an original hv .

30.

sisa (ki.) blossom, flower".

This word is completely correct in sound and meaning Tit

with Hebrew zz , blossom " , and to prove

provide that this is not just a coincidental connection

present, we only need to look at the root of this Hebrew word, Appear

to remember zuz , which blooms and shines" (flos

and) at the same time . It is undeniable that the

The latter meaning originally coincided with that of "redness" , which in the ancient Peruvian languages was

a descendant of sisa , which we will discuss in the following paragraph treat, is expressed .

31,

destroy (aim.) Zinnober .

That this word in its basic meaning is related to the Concepts of blossoming, thus with Hebrew zîz covers, clearly

illuminates aim. sisi-jata " open a little " , e.g. nayrani

sisijata to open the eyes a little ". This opening of the eye , transferred to the sun's eye , results in the concept of

morning", Hebrew boker, which word again

phonetically with kitschua paukar flowering, shining" phonetically and objectively with ki. pakar the morning" . The blossoming

of the day can be compared to the opening of the bud a thought so poetic that only the immediate view of nature

in prehistoric times was capable of creating it . In the morning the concept of redness and whiteness (alba!) is

combined , and accordingly the Hebrew also provides the

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parallel evidence in Saser Zinnober" and it knows . The phonetic form of this root appears to us after many

comparisons as the logoplastic expression of the

Row of teeth or tooth row: ii as much as teeth on Prongs " , tooth to tooth", for which in later periods i- n (Dual. instead of the primeval duplication) was set 1) . So On the one hand, this latter word in Hebrew means tooth

and on the other hand is the name of the letter , which has three This significance of the row of teeth as

Symbol of food would then also aim . sisa-th itself overeat " , sisu grub, glutton " , while Hebrew

Arisas

sisra literally battle line", i.e. acies, cutting line,

tooth row, tooth row . Likewpisoet, we also consider

the stem SI-R in Hebrew sir " thorns, thorns" and

lat. ser-ies series" as the later displayed duplication for SI- SI.

32.

paucar (ki.) beautifully colored , floral decoration"

Our compilation of this word with Arabic;

fagr blooming rose poverty

break through fakara

is based on the parallelism of the latter concept with the

quoted sisi-jata " open a little " (Aim.)

as well as, and primarily , to the next analogy :

33.

hvacra (ki. and aim.) horn .

The original name of this tribe is from Aim. hvacra alusu and hvacra -tasitha, both begin to come out " ; it not only coincides with the Arabic.

break through fakara ", but also with :

1(What can be done by analogy .

19 yen tit =

tin tuna "

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versed

64

"open , split baqar "be Bachar

early bakar Bakr

bakara get up early ".

This exact parallel in the derived meanings would

are perfectly sufficient to combine the awninecryient Peruvian hvacra horn with the Hebrew baqar cattle ,

Ochs " appear to be organically based . it follows from the latter meanings

The following analogy should also be considered.

34.

"pacar (ki.) that morning".

The concept of emergence, of being born, which

The underlying principle here is clearly evident in ki . pacari Morgen to be", and, with a somewhat stronger initial stress ,

" to be born " (aim. pacaritha) pahvar-cu to jump

out" , with the root word pahva to jump" and

paki break, rape a virgin " which is in the Differentiation Paco Roth" again to the connection with

the morning, the dawn , or the birth of the day . Thus , the organic connevcersteidon of ki is established .

pacar with Hebrew boger the morning" beyond doubt. Also here the idea image or seems to be decisive , because this also explains ki . pacu the earring . Another way to explain the expression hvasip p

the chimney opening in the roof" can hardly be interpreted. A narrow factual connection to the Hebrew bakar , "to be early" "Being precocious " also provides ki. pocu " becoming ripe ", which also ki, pahákaka = pahatáta burst, spring open with noise " .

In all these tribes we see

we have a differentiation from an original hvà-hvà, which in Kitschua "child", in Aymara also " bud" In the Chinchaysuyu dialect of Kitshua

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means even the simple hva flower" 1) . On the Idea image for the original words what, what-what and what-what-ra

finally lead to ki. pahaca the pubic area", paca something Hidden " , Concealed", as verb. conceal", and with pronounced with stronger emphasis on the e , loop, loops "put" ; in Aymara: hvaaca "sack", "bEampgloye"r . This is also true

90%

Arabic fagr " blooming rose" and fagr " dawn " with ki.

paucar (p. 63) and pacar.

35.

" hvahva (ki.) Kind".

With the same term , this tribe is also found in Arabic :

baba first youth" Bbb cake

ba distribution.

The latter conception of the new birth as an outpouring of the

vessel is also supported by the following, which belongs to the same tribe related analogy :

36.

hvaka (ki.) to cry , to howl.

This word, as well as its derivative ki. hveke cry,

Tear " immediately reveals its organic connection with Hebrew : crying

wit"hocutrybakah crying

two

beki"C{ryingthe without

bekeh baka Egyptian bahu irrigate " The original form is made up of :

Aim. what what what-what-what } "bell"

Ki. what the hell-what the hell

1) v. Tschudi : the Quechua language I, 260.

Falb , the Andes languages. 5

-

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with reference to the two terms common idea of Howling is evident. Ki. hveka 1) Feces in the intestines must therefore be regarded as the name of the distribution

become.

37.

hvaina (ki. und aim.) Junge", Jüngling" .

After the concise points discussed above , Analogiesonmake it very easy to see this word as the original form of

Hebrew " ben son " . That hvaina actually means Distribution, outpouring at the same time , but also, as in Egypt. bahu "irrigate" , " fill" , the associated swelling means, comes from ki. hvîna " swell , fill " ; hviña " increase ,

grow", hvano "Koth" (discharge) , aim. hvaraña " pour out " , in which

the latter the i appears to be legally represented by .

38.

hvarahva (ki.) lightning line".

This word is the only one in our list of analogies that we have found only from oral information of the

Natives noted. It means in the area of Arequipa Lightning Line", but also the zigzag trim

onliwghtniongmen'sclothingkne"e .ThecompilationwiktnheeHebrew . "Lightning baraq ," "bend knee barak, " knee berek is all the

more justified since lightning gave rise to the original concept of the sling , which is called hvaraka in Ki. and korahva in Aim .

The comparison of the latter two words clearly shows that their common original form could only be hva-ra- hva . statutory representation of the through I this form goesNow into hva-la- hva , from which then naturally hebr.

1) v. Tschudi's Wörterbuch has ueka, ueke, uina, uiña u. s. w. The The correct pronunciation is hueka, hueke.

ent

unites

qela slingshot" . As the name of the cord,

which hangs in lightning from heaven to earth , may

then hvarahva also explains the descent hvarcu (ki.) "hang" , as this phonetically emerges from arahva "gallows" .

39.

hvayhva (ki.) to stretch out one's hand .

With regard to the general phonetic representation of r by i , this word is root-identical with

hvarSeae youhlaterva and his descendants 1), consequently also with Hebrew.

arak stretch out". Since stretching out the hand is

Since grasping is conceptually close , Aim. hvay- hva

whirlwind" can now also be explained. In the sexual sense, thispgregrnantsping = receiving and thus again corresponds to Hebrew.

harah conceive, become pregnant ". That this view is correct is clear from

40.

hvayca (ki.) to snatch away, to steal, to rob .

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a hardening of hvayhva , for which ' then hebr,

67

See

arah and araph Arabic charafa, both tear off , "

Pharaoh Farrukh is C

pluck, gather" - from hvarahva - the most striking

Analogy provides. The phonetic differentiation process is in

In both cases it is exactly the same : the original

hva is represented in Hebrew by the aspirated consonant (a), or somewhat rougher by (a) and the final hva is

the

represented by the omission of the v in

P or

Failure of the h in the hardened over .

1) In German , for example , weib and

woman originated from primeval hvaihva and hvarahva . Both words, As different as they sound today , they were originally phonetically identical. Exactly the same applies to the roots of the German web- en and the Greek - spider and cobweb"; from Old High German wih and haruc

" Sanctuary " .

5*

A

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41.

lluhu (ki.) ausspucken", Speichel".

In what decisive relationship does the stem

lah, lach, la in the Semitic languages have to the functions

of the throat and tongue , has already been Aliyah

emphasized by Gesenius on various occasions ,

most completely in s . v. For the intended proof of a

However, this would be irrelevant in the context of organic language . Years ago , the author

expressed about it 1) : It is a physiological law that in the primeval times of humanity in a harmonious way to express , the

To have a c

law according to which the

organ produced sound first and foremost this

Organ itself meant: the tongue sound the tongue" : 1, the throat sound the open mouth" : O; and the original form for this is : la + hva tongue + mouth -!" Only in our

In this case it is not a question of this generality , but only about a very individual, precise analogy in the Hebrew

out", which is expressed by the same idea: empty even only their fundamental analysis is found. Heb. ruq sich pour ouctu"rryand the figurative meaning of Praqaq

and jaraq cross , exit" (from rivers) shows

through Ki. and Aim. lloclla flooding, Ki. llocsi emerge " quite clearly the organic connection .

The representation between l and r is already emphasized above

It occurs in the Andean languages especially in those

Words which in Kitshua sound mitran, for which in

Aimara, which has no such initial sound anywhere , is regularly written with I. For example , the finger " in Kitshua

1) "Wiener Allgemeine Zeitung" of November 17 , 1883 : " Linguistic discoveries on American soil" .

Hew

roq "saliva", Praqaq " to spit out", and ruach " to breathe

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Ridge

rucana, in the Aymara lukana . As from some other signs , this also shows that the latter

older branch of the Andean languages . In Arabic,

Ibaal

however , ki lluhu: luat corresponds to saliva and

lukewarm what is turned in the mouth ".

42.

pata (ki.) to open, to burst, to shatter.

This root denotes the sudden , jerky forward movement, jumping , hence also the place of jumping : pata the step ", pata pata the stairs". In Aimara

corresponds to patt-itha "jump out". The Hebrew language Atp

summarizes the stem transitively: pata "open", peta

opening ,"suddenly , "moment and patah ."open patach The

Ataf Fatah

secondary concept of suddenness , which is common to both language areas in this tribe , proves sufficiently

the organic connection in contrast to a merely

random sound sounds.

43;

cunca (ki. and aim.) the neck".

TheSemiticanalogies:arabonk C

all from hvâna + nâhva (d, i. phonetic form of 1 + 0) - show a less pronounced aspiration in the initial sounds , than is the case in the Andean languages . The second meaning of the Hebrew anaq also comes from this idea .

collar" is understandable.

44.

Convince

hvanacu (ki.) Guanaco", wildes Lama".

C

Since the Arabic anak "goat" is to be explained from

the just mentioned Çanaku " long neck" , and the same

G

Free neck o neck" anaku the Long-necked",Hebrew. ' anaq Long- necked

f a kan'a

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drawing also exactly on the Guanaco inhabiting the American (now mostly only the Chilean) heights fits , we consider this combination to be justified.

This view is supported by "enacu Mann" (in

the language of the Canitschana, a branch of the Moho Indians on the Beni River in the east of the Bolivian Cordillera),

insofar as the upright position forms with the idea that also the

Long neck , anciently the first characteristic of the

This latter word is likely related to the old Peruvian Inca ruler - as the designation of an outstanding person , outstanding above all others (long neck) .

man's .

45.

in which (ki.) the God of Power.

Thus , ki. kari is tribal identical to man, male" ;

aim. kara kara cockscomb" as the attribute of the male, whose imitation is the crown of the ruler , who, as the rooster stands at the head of the flock , leading it , leads and governs. From this point of view , the

Fear Compilation of hvari with Hebrew ari "lion" is justified .

46.

kahva (ki.) to look, to gaze.

From this comes ki. kahvana " the distant view". In Semitic , initially , with the idea of thskeylivgihetw into the

Ferne, cold. cave, Arab. cave Fenster ", cave How many?

Who

hole", from kavah hollow out , drill out". Through the The connection between the sensation created by drilling and piercing the human body and the act itself

then the latter word in Hebrew also refers to the term of burning " (uro) . It is therefore the basic

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corresponds to .Arab In

.Hebr in the singer kaine Qineh Cain Cain

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thanks to the primordial root hvahva the hole and therefore also the

Eye or eye hole, with the idea image OO = hva + hva , which in Arabic becBomucekswbahbeat Abb

Thor" and kau-kab In a hurry

Hebrew kokab star" (eye of heaven) . How

in the window the concepts of drilling and looking out , so

in fire drilling are those of drilling and burning,

in the priest that of drilling fire and seeing into the distance,priest

of looking into the future . Hence Arab kâhen vates,

" seer" 1), who looks into the distant future Yes

and she predicts Hebrew kohen priests". Through the

What has been said is that all previous derivations of the latter word is invalid.

47.

kena (aim.) ,,Flote.

lament

qinah , funeral song", qin and un sing". The

The underlying idea is again the pipe and the through the same slipping breath; for in Kitshua means

kenku, in the Aimara country Schlupfwinkel",

48.

tatakha- tatha (aim.) tautology.

.arab means " snow " The .aram ,tal thalga hebr. eleg. As snow

according to Gesenius (Thesaurus p. 1411) this

Word with regard to related stems to the term

of throwing down and falling , so also in the Aimara ttalakh- huac-tatha and thalakh-huactatha means "falling down high ". This trunk is very transparent.

In Kitshua , talla and tallacu mean "to lie down " ;

1) Quran 52, 28 and 69, 42.

G

Snow hill Telna

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talli pour out " ; in Aimara thala epilepsy " , that is, falling down , as this disease is called in the people ; tayca the below ' lying millstone " and therefore also mother" , as ttalla queen " , princess " , in ki. coya , the again aim.

Snow" and "Cuna Millstone" . Reduced

If, according to the phonetic laws , tayca refers to an original tala -hva, the contrast appears in lura-hva of the millstone above as a sound -symbolic structure.

The passive tala as the falling, lying, poured down

stands for the active lura (aim. luratha make , create , ki. rura) , as the generating , pouring out, antithetical opposite, like the dental sound t to the tongue sound l. The snow is , like flour , in both language areas "the poured out " .

49.

aroma (aim.) night" .

Derived as a nasal form of hvarahva , this word has first the meaning of the turn, rotation, here with

special reference to the rotation of the sun's course, the Retrograde of the sun. In a figurative sense with relationship on the light of the mind , its obscuration and

Inversion in Aimara by the related araco " un- understanding " . We have expressed above hvarahva with

hvayha dust whirl" as root-identical . Also in

According to this view, the darkening of the sun would

tribes , especially since the equations : araco = tucucu uncomprehending "

hvayhva = tutuca dust whirl "

appear phonetically analogous in Aymara and in Kitshua

tuta means night , tucu means night owl . After all ,

The most beautiful proof of our understanding (aroma = araco and tuta = tutuca) in the Aimara words

related to tucucu and tutucu , which mean end , to end ,

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Pharaoh

(wrapping) based on the same original form .

50.

tuta (ki.) to be eaten by worms ".

See direction

"

pregnant

and receiving above : arap

harah, which we still call Arabic here . and of mane

73

cease " and which we will discuss in paragraph 51. We

have previously only discussed the organic Bad

Connection of aroma with Hebrew ereb evening" to

The concept of turning over is transformed into that

of winding , wrapping and enveloping . It is therefore the

Concept of evening or darkness on which the Wrapping,wrapCpreaitneg,spinningofthesun, Arab

" evening" on äreb wrapping , spinning , fall- ropes " , which is also in the dust whirl and

its original name hvarahva - of which both latter words

originate . We have already discussed the expressions of embracing

As explained in the previous paragraph , the tribe tutu in the Andean languages is synonymous with hvarahva , and there the latter has the wave line as its idea , and at the same time the

Coiling and wrapping means, as from ki. tuta night"

It is understandable that the concept of

Worm, which also has the schematic image of the wavy line , but especially of the spinning worm

Smoke

attached to the stem tutu . The organic connection

with Arabic dud moth worm" appears all the more certain,

as the concept of the wavy liynoeu also Semitic side this

Zod catalyst "

tribe , like Hebrew dud wallen" (from boiling

Water (zud and zuz move stormily) . Conceived as a frequentative , this stem later

from TU-TU into the substitute form (or the indicated frequentative) TU-LA , as we already explained on page 30 on other occasions

custom and

Bad

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thapa

thanks Ki. black take

"Half"

not

but (thapa)

the (tucu)

(so-so)

ity seen , and thus explains itself Hebrew . Worm

thola worm". In Aim. the moth worm is also called tutha, and "to gnaw" tturu-tha !

51.

tucu (ki.) endigen " .

The same term will also cease in ki. through the

reinforcement tucucu , aim . tucutha will end and become " to consume , to exhaust oneself " , "to end" .

These examples are important as guiding words for the proof

the phonetic transformation of tahva into tuk and taka.

Because:

Aim. ttaccatha break , die" Aim. thak- si Ende" , Grenze "

alle " , ganz "

or

which are all on the last finger of the hand, as a symbol

the completion of the count , indicate the following phonetic differentiation of the original hva:

what

take-what

we now find a Semitic analogy to this original

tahva of the Andes languages in the name of the letter ,

Thaw (Greek). Tau) as the designation of the "last" in

the series of letters , the end and conclusion in general ,

If

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This is less daring than it might seem at first glance . For it is , first of all , just a mantara form of tahva 1). Furthermore , there is the strange analogy : Hebrew: raba four" rab much tahva four" = tauca heap " Burn bar

Kitshua:

Aymara: = thapa All with an unmistakable reference

to the four fingers of the hand, which are opposite the thumb and symbolize multiplicity and abundance . A striking parallel to this can be found in:

Hebrew "to be thick chama Kitshua: kama make" (i.e. , hand) = cama all"

with

five five

reference to the full number of fingers on the hand, which is why the = five chambers

same Hebrew verb also has the meaning " to be strong in battle .

" Similarly , in Chinese, "su vier" simultaneously expresses the totality of the parts of a whole. 2), and in German , four is root -identical with much, full , and abundance; in Latin, quinque is root-identical with cuncti. Further,

the term " completion , all , totality , group , " which is linked to this root in the Andean languages , also " tak ten "

(Totality of the fingers) in the language of the Mosetenes (Indians

on the Beni River in the east of the Andes, between 68° and 700 w. v.

-

Paris and 16°- to 140 g. latitude) and the nasal form of it: aim .

tunka ten" .

52. tapia (ki.) evil sign".

But in the same language the tupu sign, which also comes from tahva , means " and in Kitshua tapia

1) Just as in Aim, corokha and torokha are synonymous .

2) In einer Anmerkung zum Buche Ta-Hio sagt A. Montucci: The character su of the text, meaning four, is often adopted to express all the

integral parts of a whole".

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evil sign", and thus this root also agrees in its further meaning with Hebrew thav sign and also as a symbol of death", and in the form tak-ana hammer" (among the Kitshua Indians) with the form of the ancient Hebrew Thav: + in its meaning: end, conclusion.

53.

hvati (aim.) bad omen. Last but not least ,

Finally the Hebrew representatives of Alpha and Omega correspond

exactly to each other .

TA signal

Hebrew: thav "sign " th "sign" Kitschua: tapia "bad omen" . ati "bad omen" Aimara: hvati id.

whose basic forms are undoubtedly the antitheses : the devil is catching

Sign" Countersign

and with reference to the original concept of the sign: showing , Showing and interpreting the hand:

the outstretched the bent hand (reflexive) Hand

(Demonstrative)

were. Since ki . taca means "hammer" (hammer sign) and "pour out " , "scatter" , tacu " mix" , there can be little

doubt that the original basic idea here is that the root elements ta and hva are the signs of the two genders: I and

O , which also corresponds to the original form of the

Hebrew Thav: +, the "hammer" (I man and woman) in relation to the expression "crossing" . Like tak in Mosetenic ,

the corresponding sign + in Chinese writing also means "ten" - like the crooked or St. Andrew's Cross X, Greek.

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Chi (hva), in Latin and is used by the Japanese

tiu ten" . Tiu also means in Old Norse the totality of the ten", but in ancient Egyptian five " -

Fingers of one hand.

Discussion.

Undoubtedly, the analogies mentioned here will receive many more in the future , especially when

when someone will methodically search for what

The author lacks the time . This compilation contains only cases that have come to our attention over the course of several years. studies by chance . Incidentally, this number is sufficient for the proof of the organic connection sought here

both language areas , so that there can no longer be any talk of merely coincidental similarities .

Because according to the probability theory , which is based on Language comparison was first applied by Dr. Young has been made , and without which the analogies in question would never can be properly appreciated , the historical context is almost certain .

Dr. Young comes after setup and development the relevant analytical equations to the following re- sultate :

If three words are similar in sound and meaning to

prove identical , the probability of a historical connection is 10 : 1 ; with six words like

1700 : 1 ; with eight words , however, it is already like 100000 : 1 , so that in such a case the proof is almost absolute certainty reached" 1) .

1) Remarks on the reduction of experiments on the pendulum. Philos. Transactions, Vol. CIX (1819) p. 81.

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With each additional word , the probability grows enormously .

Thus, with fifty analogies, the connection is beyond all doubt , since the probability in question is like many millions to one .

A scientific approach to linguistic comparison can never ignore this aspect , for wherever the question

of whether a phenomenon is due to chance or law comes to the fore , its mathematical treatment is

decisive . Unfortunately , this has been completely forgotten by linguists , and the only correct scientific method , even in this area , seems to have only recently come into effect .

Secondly , it is also crucial here that we have identified and compared the parallel descent sequences on both sides of each word , so that entire

word families and not just individual words have been kept together .

In this regard, Dr. C. Abel expresses himself in his introduction to an Egyptian - Semitic - Indo-European Root Dictionary (Leipzig, Wilhelm

Friedrich, 1886) , p. 6, referring to a statement by Wilhelm von Humboldt : " What he rejects is merely the comparison of an arbitrary selection of

words, unconnected by meaning , unexamined with regard to the origin of their meaning and the change of their sounds over time . Where entire

word families are compared ; where the roots are exposed , found to agree in meaning and sound , and recognized in their derivatives as having developed in a similar way , there , too, he considers the proof of lexical affinity to be established .... He does not doubt the value of root and stem

comparison ... if one examines them not in torn fragments, but in phonetically and spiritually coherent series ."

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It is clear that this must be and forever remain

the only means of language comparison for the

period in which inflection has not yet been developed , or has not yet been designed . The existence of such a Period is, apart from the testimony of isolating and agglutinating languages, by the nature of inflection itself proven ... It is therefore extremely likely from the outset , that there are language branches that have their roots in common

created , but at the time of inflectional formation already separated

were, and therefore more or less one in their roots , are more or less different in their inflections .

We must therefore reconsider the hitherto too narrowly defined

significantly expand the concept of linguistic affinity and

into gradations , which from bottom to top represent the

correspond to times growing backward . Naturally , the uppermost levels are lost in the nebulous region of prehistoric periods , for which written

evidence is lacking .

Pott also says : It is conceivable that the Sanskrit languages in the form inherited to us have a state the greatest simplicity and lack of inflection, as

which today the Chinese language presents, along with other

so-called monosyllabic languages . "

And B. Delbrück 2) : The roots are the words of the

" preflexivistic period".

If the connection between the Semitic language group

and the Andean languages is completely proven, then the question it continues : How did one imagine this connection

to think historically ? There are two possibilities :

a) Either the analogies in question are mere borrowings

1) Etymological Researches II, 360.

2) Introduction to language study p. 74.

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words which are spoken by an unrelated nation through historical contact or mixing into the other .

b) Or the two peoples are actually of the same ancestry and their related languages therefore on a common mother tongue.

In our case , these cannot be mere loanwords , namely :

Firstly , because the analogies reveal themselves most sharply and richly in those words whose concepts

all peoples are primordial concepts , such as stars, day, morning, Child, binding , etc. , which every people holds as ancient , original property and does not exchange for

any foreign intruder .

Secondly, loanwords are used in a foreign

language is never so deeply rooted that it contains entire word families They always remain sterile .

Thirdly : The small differences that the compared words have in both languages are

of course not arbitrarily , but strictly according to the laws of organic sound change . It must

therefore , based on the latter , the older of the compared forms . We will now show that the

older forms can be found in the Andean languages . Consequently there can be no question of borrowing .

but the Semites should have borrowed their language needs for the mentioned original concepts from the Indians , is also hardly agree with the most doubtful critic .

Sound change.

If , in order to gain secure ground , we first only consider those differentiations that occur with synonymous and

related words within the Andean languages unbe

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disputed , it immediately becomes clear that these predominantly refer to

changes in the sound hva . We find the following transitions : hva in u:

hvara-hvara hvasi a: hvarcu

hvati hva . ha: hvaikatha

ur-ur-i p. 32. house p.

60. arahva p. 67. and p.

76. hard p. 36.

until p. 42.

hvaykatha p. 36. korahva p. 66. pack-ri p. 64. hváka p. 65.

korahva p. 66. cuy- 36.37. . . . .

64. p'ara 1) p. 32.

paká-ri p. 64. . 64.

what

huano .

what . ka : what

.

..

marmi p. 51.

This is followed by synonyms in which the differences in question

cannot be explained from a phonetic physiological perspective by the

transition from one to the other, but only by common descent , i.e. , differentiation from hva . Thus : p and k: thapa ka and ma: taka

takke p. 74.

tama p. 45.

In the first case , either the disappearance of the already barely

audible aspiration h causes the following va to harden to ba and pa ; or the disappearance of the equally soft semi - vowel v causes the aspiration h to harden to k ; in

1) Bertonio writes phara. However , the correct pronunciation is an aspirated p'ara.

Falb , the Andes languages. 6

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second case either after the latter process ka results, or after the former hva changes into ba and nasal ma .

Finally, there are differentiations that also appear in the

languages of the ancient world occur very frequently ; so : A

linr: search back-yes .

l i: a little . size

r i: harkatha S. t: hvasi.

rukana p. 69. pipe p. 72. maiko p. 35. mother p. 72. how many p. 36. path p. 60.

Let us now look at the differentiation relationship between the Andean languages and the Semitic dialects , so we find :

what in û: hvara-hvara ô: hvatana

ûr-ûr-o p. 32. auto p. 59. edge p. 32.

ôth p. 76. review p. 45.

alpha p. 49. child p. 69. âluph p. 50.

atan p. 59. call p. 42.

I call p. 42.

chem p. 42. chada p. 57. chaz p. 60.

chaser p. 61 . p . 57. chapter 60 barak p. 66.

kaph p. 47. baby p. 65.

hvati

hu

what hvara ô: huñuk . what. .a: hvallpa-

tha. hvanaku

â: hvallpa-ni hvatana ha. cha: hama what

what che : hvañuk ha. che:

hañakaa what cha:

hvata hvasi hvasara what chû hvata hvasi what ka: hvarahva ha ka: hapi .

:

what

ba: hvahva

.

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Furthermore , through mediating hva: a. the: allko.

in. a: urpu

k b: allko pallka ku a:

kunka pa in cha: tupa P ch:

puru . ka: pallca pallca . .va: slap

tapia . . pa . .fa: slap

paucar . pacar . hvallpa-

tha p ... ph:

urpu hvallpa-ni

pure

Finally :

t t: tsiti t .d: tutha

m. n: hañakaachem p. 42. hvañak

m .b: aroma .

We see here clearly hva passing into û, ô, â, cha, ka, ba ,

which only results from the mentioned double process, to which the hva is subject to sound organic , is understandable . On the other hand , This double process within the Andean languages themselves

6*

what .. asked: what

hvaina what people

hvakra

see p. 65.

I p. 66. barak p. 66. baker p. 64.

calb p. 48. áraph p. 52. calb p. 48. kallub p. 49. anaku p. 69. cross out p. 40.

car p. 32. kallub p. 49. lost p. 49. tavah p. 33. frame p. 75. clap p. 33. fagr p. 63.

far p. 65. alpha p. 49. áraph p. 52. âluph p. 50. start p. 32.

see p. 41. dud p. 73.

I call p. 42. Ereb p. 72.

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completed , whereby the remaining differentiations in both language areas appear to be mediated . However , since the sound hva predominates in the Andean languages , this proves that these are in possession of the older forms and therefore cannot have borrowed the analogies from Semitic .

How we should historically understand the relationship

between our highland Indians and the Semites is another question which we will not touch upon for the time being .

We only point out that hva appears in Ethiopian as hhua, kua, gua, in Latin

qua, thus already hardened , and in Egyptian as ua, thus already weakened , without drawing any conclusions from this .

Only Gothic , Anglo-Saxon and Old Norse have preserved hv

(English wh) in its pure form , and like Kitschua , it is used exclusively in the initial sound.

Appendix

to page 21; concerning the Koliauki myth .

In the first century after the Spanish invasion , the few

researchers among them were still able to collect precious

pearls of myths from the mouths of the Red Indians . But when the tribunal began its work in the confessional soon

afterward , such sinister words as Koliauki no longer passed the lips of these mountain sons. Therefore , Catholic priests today know much less about the ancient religious legends of their Native American parishioners than one would assume , given the skill with which they speak the Native American idiom . Rather , they strive to deny the existence of these myths ! Regarding Koliauki ,

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about which we asked the priest of Copacabana on Lake Titicaca for information , he also had no further details to say, but ventured the characteristic hypothesis : " Sará pues el Diablo ! It must be the devil !" However , one of his colleagues in La Paz, who prided himself on a certain scientific approach , completely denied the existence of this myth in an article in the La Paz journal " El Comercio" . Don Norberto de Guerra , one of the two sons of the owner of Cotaña mentioned on page 3 , replied to this in an open letter addressed to the author , which appeared in the aforementioned journal

(number of January 25 , 1879) and is reproduced here verbatim , in order to ward off the author 's opponents , who tend to fight against him with the weapons of ignorance and ignorance , the shame of a future defeat .

to save.

Cotaña, January 10, 1879 . Mr. Rodolfo Falb .

Peace .

My dear friend and sir:

I gladly correspond to your favored letter of the 2nd of this month. We have n't stopped laughing at the articles from " El

Paceño, " who doesn't want you to " just tell him everything," as they say in my country. I admire you , yes , for taking seriously the criticism hidden behind a pseudonym .

Born, as it were, in the arms of the Kollo- Auqui, it is my turn, then, in response to his interpellation, to come to the defense, not of his honor, but of his very existence, called into question by the "Paceño."

I'll start by correcting a spelling mistake that is very easy for a foreigner whose ear is not yet accustomed to it to make .

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broken to the Aymara pronunciation . It is not Kolli-Auqui but Kollo- Auqui1).

I 'll remind you right away that it's not Illimani itself , but the peak still called " Achojpaya," which is the habitual residence of such an important figure . Achojpaya is a snow- capped , conical hill with two points , exactly resembling an episcopal mitre . In the hollow between these points is a hollow containing two small lakes . It 's something like the idea I have of an extremely ancient crater .

I spent a day there and I know it perfectly .

The Kollo-Auqui exists there, and exists as effectively as Neptune , Pluto , or any other demigod of any

ancient theogony . The Indians of these surroundings believe in him and invoke him for rain in times of great drought . The ceremony for this is as follows : They put wine , liquor, chicha, coca, pieces of new linen , and I

do n't know what else in a jug , and armed with them ,

those in charge head toward the Achojpaya . They go

up praying (God knows what prayers) and without looking bac Once they reach the largest of the small lakes , they empty the

contents of the jug into it and immediately fill it with water. They turn

around and go down the same way they came up. Upon returning

to the spot or farm from which they came, they pour the water onto

the crop designated by the ilacata. If the Kollo-Auqui is propitious , it

rains shortly afterward . The favorable day for the invocation is a Tuesday.

At present I suppose Kollo -Auqui is somewhat discredited , since he has not listened to anyone since 1876.

What I am referring to I know from having given more than one

1) This spelling should be understood only as an analysis of the usual etymology . For even if the latter were correct , the

pronunciation would still be Koliauki (Spanish: Kollauki) , in keeping

with the phonetic character of the Aymara, which avoids the hiatus io- au .

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sometimes wine and brandy for this purpose to condescend to the Ilacatas and even stewards of this estate.

The fact you refer to in your lecture is true.

In the meantime, you are slightly mistaken in referring to it as having occurred on your second ascent, on which you were accompanied by my brother José and Messrs . J. M. Pando , E. Cárdenas , J. Amestoy , and Pedro Móntes . It was on the first, in which I had the honor of accompanying you with Ezequiel Cárdenas , when it happened that upon seeing you

begin your march toward the tip of Illimani , one of the peons who accompanied us , named Martin López , said these words in front of me and Cárdenas : " Uca Wirajocha Kollo - Auquimp hikisir saraski ."

-

"That gentleman is going to meet with Kollo -Auqui. "

A saying that made us laugh , and that's why we both told him about it . Perhaps something similar happened on the second ascent that I'm not aware of .

Uca, means that one and that Wirajocha, gentleman or lord.

Kollo , hill , mountain. Auqui - father , old man , teacher. Hi- kisir from hikisiña - to meet , to see one person with another.

Saraski from saraña-to go, to address .

In the absence of an Aymara- Spanish dictionary , I refer to

the " Life of Christ in Aymara and Spanish by the Jesuit Father Ludovico Bertonio, printed in Juli , province of Chucuito , with the

printing press of Francisco del Canto in the year MDCXII." [1612]

The aforementioned Father calls "Kollo" (writes Collo) Mount

Calvary , Thabor , etc. "Auqui" is used to translate father, old

man and teacher [when speaking in this sense of Our Lord Jesus Christ] As for the other words, he uses them constantly in the sense

I have indicated .

It was a pity to me not to find you on my return from

Yungas ; and even more so that you had not accompanied me with José to the Angosturas; both to see how the La Paz

River has cut the Andes chain , and to look for that

figure or hieroglyph that they say exists there on the rock at an in

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great height and that must be similar to those of which Humboldt speaks .

You may make any use of this letter as you wish, accepting in the meantime the sentiments of friendship and respect with which I am pleased to subscribe.

Your most affectionate friend and

Addendum.

servant N. de Guerra.

On page 39. I subsequently found an interesting confirmation that

the connection between the word supai and the hurricane was correct in my notes of March 17 , 1879.

A highly educated Chilean, Don Manuel Vicuña in Arequipa, told me that day that in Chile , a hat with a straw braid winding upwards is called a tupaia ; that this word also refers to a winding road leading up a mountain near Viña del Mar (near Valparaiso) , and that this mountain also bears the name tupaia . Finally, in Chile , a cake with spiral honey fillings is called a supai - pilla .

On page 50. For the correct understanding of aim. ata, as a synonym of huallpa, I would also like to point out that in Mosetenian , "ataua " means " hen", "oto" means " dove", "otere " means " rooster " . This justifies the unusual spelling Atau - Valpa (for Ata- Huallpa), which is consistently used in the " Histoire

du Pérou" by P. A. Oliva, French by Ternaux Compans (Paris, 1857) p . 59ff .

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